THE
Moral Practice
OF THE
Jesuites;

Demonstrated by many remarkable Histories of their Actions in all parts of the World.

COLLECTED,

Either from Books of the greatest Authority, or most certain and unquestionable RECORDS and MEMORIALS.

By the Doctors of the *Sorbonne*:

Faithfully rendred into English.

LONDON,
Printed for *Simon Miller*, at the *Star* at the West-end of St. *Pauls*, 1671.

THE PREFACE

Of the Design of this

BOOK.

THere's *no doubt but all who love the purity of the* Moral Doctrine *of* Christ, *are very sensible of the Corruption the* Jesuites *labour to introduce thereinto by the Opinions they have invented* : *But it may be said*, That nothing is more dreadful in the Conduct of these Fathers than to see them pursue those

corrupt maximes in their Practice, and that of the many things they allow in others contrary to the Law of God, and the principles of the Goſpel, there is not any they commit not themſelves, to ſatisfie their Avarice, or to promote the Grandeur and Glory of their *Society*.

To prove this, is the buſineſs of the preſent Collection *of thoſe Learned and Pious Doctors of the* Sorbonne *to inſpire the World, and the* Jeſuites *themſelves with horror at their deteſtable* Morality, *there being no better way to demonſtrate the danger of the looſeneſs they authorize, that latitude and remiſneſs whereof they are Patrons, than by diſcovery of that abyſs of* Injuſtice, Avarice, Luſt, *and* other Vices *wherein they have plunged them.*

Let none imagine we were moved to gather the different pieces that make up this Collection, *with deſign to decry or prejudice the* Society. *God is our witneſs,*

neſs, we have undertaken it out of the Charity we have for them, and the grief we are ſincerely affected with to ſee them ſo unhappily engaged. We ſigh to find them the cauſes of the loſs of ſo many ſouls they ſeduce, and draw with themſelves into the precipices of Errour and Vice. We deplore their obſtinacy in ſhutting their eyes againſt the Light held forth by the Paſtors of the Church, to guide them out of their wandrings into the right wayes of Piety and Truth; and tremble when we conſider, that every day they literally fulfil the Propheſies delivered of them in the infancy of their Society.

For is it not a terrible judgement of God, not only on the Jeſuites, *but the whole Church, that almoſt in all parts of the world providence hath raiſed perſons wiſe, illuminated, and full of the* Divine Service, *who from the firſt eſtabliſhment of this Company have foreſeen all thoſe miſchiefs it hath wrought in the*

Church, its turning topſie turvy the Eccleſiaſtical Diſcipline, *its troubling and diſordering all Eſtates and Conditions, and that in the mean time the ſame Company hath been permitted to mount to that degree of Power and Authority, that they have laid at their feet almoſt all that is Great in the World, that thoſe of their Order are Maſters of almoſt all the Conſciences of* Chriſtendom, *that they reſiſt all Biſhops, and very often attempt againſt their Soveraigns.*

Melchior Canus *Biſhop of the* Canaries, *that Great Luminary of the Church of* Spain *in theſe laſt ages, no ſooner diſcovered their appearance in that Kingdome, but he believed the end of the world drew nigh, and that* Anti-Chriſt *would forthwith appear, for that the* Fore-runners *and* Emiſſaries (*the Titles they confeſs he calls them by*) *began to walk abroad: He publiſhed every where, not only in particular diſcourſes,*

and

and private Conferences, but in his Sermons and publick Lectures, that he discovered in them all the marks which the Apostle declared should be seen in the followers of Anti-Christ. *And when* Turrien *one of his Friends who was turned* Jesuite, *desired him to forbear persecuting his Order, and alledged on that occasion the approbation given him by the* Holy See, *he made him no other Answer, but that he held himself obliged in Conscience to advertise the people as he did, that they might not permit themselves to be seduced by the* Jesuites.

D. Jerome Baptista *de* Lanuza *Bishop of* Albarazin *and* Balbastro, *a person admirable for Holiness and Piety, and particularly endowed with the gifts of Prophesie, of Wisdome and Understanding, composed an expresse work to make it appear that the prophesie of* St. Hildegard *ought to be understood of the* Jesuites, *and that it*

was easie to discern all the lineaments of the Society *in the pourtraite she had made.*

Tarvisius *Patriarch of* Venice *confirmed by an Oath upon the Holy Evangelists his prediction, that they should one day be expelled that City for their Factious and Politique Genius, which happened accordingly five hundred years after, for their having raised strange factions and seditions in the bosome of that Republique.*

All the Catholique Universities, particularly those of Cracovie, Lovaine, *and* Padua, *those of* Spain *and* France; *the Bishops, the Clergy, all the Orders of Religion, and the Courts of Parliament, almost every where opposed their establishment, as contrary to the good of the Church, and the security of States. And in particular,* The faculty of Theology at *Paris* in their Famous Decree which we cannot too much

much Commend, *Declared* Unanimouſly, THAT THIS SOCIETY APPEARED DANGEROUS AS TO THE FAITH, APT TO TROUBLE THE PEACE OF THE CHURCH, TENDING TO THE OVERTHROW OF THE MONASTIQUE ORDERS OF RELIGION, AND MADE MORE FOR DESTRUCTION THAN FOR EDIFICATION.

GOD *hath not only permitted that all thoſe* Great Men *of* Spain, Italy, Almaigne, Flanders, Poland, *and* France, *ſhould predict the miſchiefs this Society would do in the Church, but hath raiſed many of the Society it ſelf, even Generals of their Order, to repreſent and ſet forth with that Energy, and Liberty, wherewith Charity and Truth do inſpire men, the corruptions crept in amongſt them, and by their means ſpread through the whole body of the Church.*

The

The learned Mariana *hath made an expreſs Treatiſe* Of the Defaults *he had obſerved in their Government, and makes it appear, That at the time he writ, their* Society *was ſo much diſfigured, That had* St. Ignatius *their Founder come again into the world, he would not have known it* : Mutius Vitteleſchi *their ſixth General, reflecting upon that criminal facility wherewith thoſe of his Congregation embraced* All the New Opinions that tended (*as his phraſe is*) to corrupt and ruine the Piety of the Faithful, *ſayes in a Letter addreſſed to the Superiours of all their houſes*, That there was reaſon to fear, the latitude and liberty of Opinion of ſome of the *Society*, eſpecially in the matter of manners, would not only utterly ruine the Company, but cauſe very great miſchiefs in the whole Church of *God.*

So many Voices and Oracles ought certainly at leaſt to have inclined the Jeſuites

Jeſuites *to examine themſelves and reform in their Doctrine and Conduct, what ſo many Great Men judged capable to deſtroy their* Society, *and annoy the whole* Church: *But by a juſt judgement of God, what* St. Paul *the Apoſtle declares to be the condition of every one,* Who doth not embrace the Holy Inſtructions of Chriſt, and the Doctrine which is according to Godlineſs, *is hapned to them; for, ſaith the Apoſtle,* He is proud, knowing nothing, but doating about queſtions and ſtrifes of words, from whence cometh, envy, ſtrife, evil ſurmiſings, perverſe diſputings of men of corrupt minds, who have not the knowledge of the Truth, ſuppoſing that gain is Godlineſs, 1 *Tim.* 6. 3.

The deſign of this Collection is to make appear, that God by a ſecret order of his Providence hath abandoned the Jeſuites *to theſe unhappy Attendants*

dants of inſincerity in Religion, *and to demonſtrate particularly in this, That he hath given them up to the two moſt pernicious enormities, which according to the Apoſtle, are the effects of mens infidelity and unwillingneſſe to embrace the inſtructions of* Jeſus Chriſt, *which are*, To be puft up with pride, *and* to imagine that godlineſſe is to be uſed as a means to enrich themſelves. *For by the extracts we have reported out of* the Image of their Firſt Age, *will appeare on the one ſide* The pride of their hearts, *and to what a pitch of extravagance their ſelf-conceitedneſſe hath carried them, as that there is not any artifice, injuſtice or violence they imploy not to enrich themſelves, by the ſpoils of all ſorts of perſons Secular and Religious, Soveraign and private.*

They have no cauſe of complaint, that we attribute theſe diſorders to the

the Society, for that though they were onely the faults of thoſe particular perſons who committed them, they might neverthelesſe be juſtly imputed to the Society, as authorizing them all by the doctrine ſhe defends, and the impunity the offenders find in her boſome.

For where are the puniſhments ſhe inflicted on them who acted ſuch violences and inhumanities againſt the Nuns of Voltigerode? *What courſe hath ſhe taken to repair the damages ſuſtained by ſo many deſolate families ruined by the banquerupt of the Colledge at* Sevil. Let any one, *ſaith Mariana, Chap.* 14. have but boldneſſe enough, what faults ſoever he be guilty of, he remains in the Society, if he have but the wit to frame an excuſe, or any pretence for what he hath committed. I paſſe by groſs crimes, a great number whereof is winked at under colour of want of ſufficient

ſufficient proof, or fear to have them noyſed and ſo become publick, for our Government ſeems to aim at nothing elſe but covering of faults, like them who rake the aſhes uppermoſt, as if the fire that lies under would not ſooner or later ſend forth ſome ſmoke. No rigour is exerciſed but upon thoſe poor wretches who have neither power nor protection, whereof there are inſtances enough; others ſhall commit the greateſt miſchiefs imaginable, and yet no man touch one hair of their head: A Provincial or Rector ſhall turn all upſide down, violate the Rules and Conſtitutions of the Order, ſquander away the Eſtate belonging to their Houſes, or give them to his Kindred, without any puniſhment after ſeverall years miſcarriage, but the rendring of his condition better than ever, by diſcharging him of his Office. Does any man know a Superior chaſtiſed for

ſuch

ſuch exceſſes as theſe? *And afterwards having wiſhed, that there were in the Society Rewards provided for the good, and Puniſhments for the vicious, he addes,* 'Tis a lamentable thing, and permitted by God for our ſins, that oftentimes we practiſe the contrary, for among us the Good are afflicted, yea put to death without cauſe, or for very light reaſons, becauſe we are aſſured to find no contradiction nor reſiſtance from them, whereof we could produce many deplorable examples; and the wicked are upheld, becauſe they are feared. A conduct capable to provoke God to precipitate the Society into the Abyſs of Deſtruction.

See how this Author, who was a member of the Soiety, deplores her policy that engages her unhappily to connive at the greateſt enormities of the perſons of whom ſhe conſiſts! And how farre ſhe is anſwerable for

their

their greateſt extravagancies by cheriſhing and maintaining them, and making it her Choyce to tolerate in them all ſorts of Corruptions, rather than diſcover to the World any thing that may induce the people to believe, the Society is compoſed of any but Saints.

It were eaſie to prove, that the Greateſt part of the Maxims of their Moralls are grounded on nothing elſe but the libertinage of the members, whoſe juſtification the Society undertakes: When one of the Company had ſeduced his Penitent, and made uſe of pretended Revelations to cover under the name of marriage his impurities and ſacriledge: Another of the Society to juſtifie the Crime, fails not to teach, That a Fryar profeſt may marry upon a probable Revelation. *If one publiſh Calumnies againſt the moſt innocent perſons, becauſe he imagines they did the*

the Society prejudice; Another will teach, That a Fryar may not only deſtroy the reputation, but ſlay the perſon of any he foreſees may annoy the Glory of his Order: *Laſtly, if ſome be ſo wicked,* as to inſpire the Subjects of beſt Princes with deſigns againſt their Lives, and the quiet of their Eſtates; *Others will* compoſe intire Volumes to juſtifie thoſe Aſſaſſines and Murtherers, and the Society will Canonize them for Saints, and Regiſter them in the Catalogue of Martyrs, eſpecially if they be of her Children.

May it not be truly ſaid then, that the Members of the Society commit not any diſorder that may not juſtly be imputed to the Society it ſelf? But 'tis not our purpoſe in this Collection; where we ſhall report nothing but what hath been done by whole Houſes, and intire Provinces, and the Society it ſelf

appeared

appeared highly in defence of. So that we ſhall omit a great number of ſtories, whereof we have moſt ample and Authentick Memoirs in our hands, with the Names *and* Surnames of the Perſons, the Houſes, the Provinces, and the Circumſtances of their Crimes ſpecified ſo particularly, *that there cannot remain the leaſt doubt of the truth of the facts alleadged; which yet ſhall one day ſee light, if theſe Fathers force us to publiſh, there is not any enormity in the Catalogue of Vices which is not practiſed amongſt them; that they abuſe their Miſſions into ſtrange Countreys, to lay ſnares for the Chaſtity of the Inhabitants, their Converſation, the Word of God and ſurintendence of Monaſteries to corrupt Virgins conſecrate to God, Mens Daughters and Wives, the Sacrament of Penance to pervert mens Conſciences; and pollute their Colledges and Congregations, by Enormities not to be named.*

There

There is evidence ſufficient for this in the book F. Jarrige the Jeſuite of Rochell publiſhed againſt them, *wherein the matters of fact are ſet forth with all their particular circumſtances, that not to believe them were to offer violence to our ſenſes: 'Tis true the Book was publiſhed during his Apoſtacy, but 'tis as remarkable, that after his return to the Church of* Rome, *and his publiſhing at* Antwerp *in the* Jeſuites *Colledge, the cauſes of his return, and diſcourſing at large of that Book, he charges himſelf with too much heat in the writing, but doth not particularly diſavow any one of thoſe ſcandalous ſtories he reported therein: This is an indubitable proof of their truth, it being impoſſible that the* Jeſuites *would have abſolved him, having publiſhed againſt them ſo many Calumnies without obliging him to a publick acknowledgement,*

ledgement, that they were false, if the facts he had reported had not been true.

But we were willing to pass by these and many other enormities, as well to avoyd offence to the Reader, by writing things which cannot with modesty be made publick, as for that what openly appears in the visible conduct of the Society affords too clear proofs of the perfect Conformity between their Practices and their Maxims: And that having abandoned the Rules of the Gospel, to follow their vain Ratiocinations, God hath delivered them up to the wandrings and errours of a depraved and corrupt spirit, which hath engaged them in Actions unworthy not only of Priests, and of Fryars, but of Vertuous Pagans.

The benefit we propose in publishing this Collection, is to confirm the faithfull

faithfull in the abhorrency they ought to have of the Moralls of the Jeſuites, *which as a poyſoned ſpring convey venome into the hearts of all that approach them, and to perſwade the people to avoyd their deteſtable Maxims, which having corrupted the underſtanding, engage the will in diſſoluteneſs and debauchery; and to encline the* Jeſuites *to give better attention to the Judgement paſt of them by ſo many great perſons, particularly thoſe of the Faculty of Theology at* Paris, *in* 1554. *the accompliſhment of whoſe ſentence is cleared by the Hiſtorical Relations reported in this Collection.*

'Tis our hearty deſire the Jeſuites *may reap the benefit of our Labour, for, (whatever they ſay) we love them, and have for them all the Charity we ought: But we dare not hope they will profit by what we have done, for that theſe Fathers never return from the*

the Abyſſe they are plunged in; but as they are invincibly obſtinate in the defence of their greateſt enormities, we are to reſolve upon an inflexible firmitude, and indefatigable conſtancy to reproach them therewith, and preſs them to amend, with inceſſant ſighs for their errors and miſcarriages, and prayers to God to mollifie the hardneſs of their hearts. Qui enim iſta non dolent, non eſt in eis charitas Chriſti; qui autem etiam de talibus gaudent, abundat in eis malignitas Diaboli. *St. Auguſt. Epiſt.* 137.

Of the Pieces contained in this First Part.

All the Pieces, whereof this Collection is composed are reduced to two things we have undertaken to justifie, that is, That the Jesuites are animated with a spirit of *Pride* and of *Avarice.*

The first is made appear by the Extracts we report from a Book Entituled The Image of the first Age of the Society of Jesus, *which the* Jesuites *caused to be printed in* Flanders *in* 1640. *The reason of the Title was their design, to represent in that Book all the different Events happened to their* Society *since their establishment in* 1540: *which they have pursued with so much affectation, & executed in a manner so full of vanity and pride, that we cannot open the Book without abhorring the impudence of these fathers, in turning all things to their advantage, and*

labouring to draw Glory from that which ought rather to humble and confound them. It might have been neceſſary to have tranſlated the whole Book to make known their folly at large, and to diſcover their extravagancies in their perfect dimenſions; but we have been content to make only ſome Extracts, to which a perſon of Piety hath added reflections, no leſs ſolid than ingenious, the Light whereof renders their Vanity more ridiculous. We doubt not but the Readers *will judge, that we ought to have refuted them thus, ſince, as* Tertullian *ſays,* there's nothing more due to the vanity of men than to be railed at. *We hope that theſe Extracts will ſerve to demonſtrate the utility and neceſſity of the preſent Collection, for that this* Society *having affected to give the world ſuch falſe* Ideas *of themſelves, and repreſentations quite different from what they really are, it was but juſt to preſent men with the*

true

true pictures of these Fryars, and give them the occasion To know them by their Fruits, *Mat.* 7. 16.

The other pieces of this Collection serve to prove, they imploy all sorts of means to inrich themselves, and that nothing escapes the claws of their avarice

The first stories we report, are taken out of works so authentique, that to name them will be sufficient to exempt their credit from question, as being Extracts out of a Memorial *presented to His Majesties Council by the Vicar-General of the Order of* Cluny *in* Almaigne, *others out of a book of a famous* Benedictine *Fryar in* Almaigne, *and others from an arrest of the Parliament of* Metz.

The residue are Extracts *of a* Spanish *Book, Intituled,* The Theatre of Jesuitisme, *or* the Jesuitique Theatre; *being an Apology for other Orders of Religion against the* Jesuites *addressed to Pope* Innocent *the* 10th, and *Printed at* Conimbre *in* 1654. *But*

becauſe this book is not well known to the world, and men may poſſibly ſcruple to give it the credit it deſerves without a more particular knowledge of the Author, and occaſion that moved him to write, we ſhall endeavour in few words to ſatisfie their doubts:

To begin with the Occaſion that gave birth to the Theatre of Jeſuitiſme; *we are to obſerve that the licentiate* Eſclapes, *having made a Book Intituled,* A manifeſt addreſſed to all the Faithful in Jeſus Chriſt; *of the wicked maximes taught, maintained and practiſed by the* Jeſuites: *Another Author under the name of Doctor* Aquila *anſwered it by a Book which appeared with this Title,* Ladreme el Perro y no me muerda: Let the Curr bark at me but not bite me. *This pretended Doctor undertook in this work to juſtifie all that* Eſclapes *had reproved, and to ſhew he underſtood not the matter he Treated of, when he affirmed the* Jeſuites *to have been ſole Authors of*

thoſe

those Maximes, whereas they had only followed the Authors who preceded them, and especially the Dominicans, *in whose Books they had learnt them.*

The Author of the Theatre of the Jesuitisme *undertakes by that Book, the refutation of* Aquila, *and the defence of all the Authors he had attaqued.*

The Book is divided into two parts: The first comprehends the refutation of Aquila *upon the Maximes reported by* Esclapes: *We have taken nothing out of this;* The Moral Doctrine of the Jesuites, *not long since published, containing large* Entracts *made of that part: We have confined our selves principally to the second, as conducing most to the design of this Collection, which is to demonstrate the practice of that doctrine in the Conduct of the* Jesuites.

We shall observe here onely two things: 1. *That this passed in* Spain *the*

ſame time when the pernicious Morals of the Jeſuites *were attaqued with ſuch zeal and ſucceſs in* France. 2. *That the Author ſayes, he affirms not any ſtory in his* Book, *but what concerns the* Society *intire, or ſome particular perſon, whoſe protection and defence the Community undertook, and for whom by conſequence they are reſponſible. To which he adds, that 'tis viſible, that among the* Jeſuites, *'tis not ſo much the particular perſons that offend, as in other Orders of Religion, who correct and expell them that are guilty, but that a general diſſoluteneſs hath ſeized the whole body; which he juſtifies by the words of* Azeuredo, *and* Villa Sante *Jeſuites of* Spain, *who renewed the Sect of the* Illuminated Heretiques, *and having been impriſoned and interrogated upon their abominable Tenets, anſwered the Magiſtrates,* That if they were impriſoned for them, they might have as well impriſoned the Society.

As

As for the Author of the Theatre of Jeſuitiſme, *the name of* La Pietad, *which he aſſigned was not his true Name: He was a Natural Son of the deceaſed King of* Spain, *and hath been alwayes reputed very conſiderable in the Court at* Madrid: *Nor was it his intention by that aſſumed name to conceal his compoſure of that work, which he hath alwayes publickly owned as the true Author thereof; and had it been feaſible to have confined the Book to the Kingdome of* Spain, *he had prefixt his Name, ſince none in that Realm but knew it his work; but his modeſty and humility inclined him to hide his name from thoſe of forreign Countries who were ignorant of it.*

He was a Dominican *when he compoſed the Book; his name is* Ildefonſo de S. Thomas a Sancto Thoma: *And though his Book by the Credit of the* Jeſuites *hath been condemned and put into the* Index Expurgatorius, *it hindered him not from being named ſuc-*

ceſſor to John de Pallafox *in the Biſhoprick of* Oſme, *and preſently after in that of* Placentia *worth fifty thouſand Crowns annual rent; and laſtly, in that of* Malaga, *which he is now poſſeſſed of, having preferred it before that of* Placentia, *though it be worth but twenty thouſand Crowns, which is thirty thouſand Crowns leſs than the other, to juſtifie this choice, be ſaid, that the Monaſtery where he made his profeſſion was in the City of* Malaga; *though the more probable cauſe may be, that being a perſon of moſt accompliſhed piety, having paſt all the Offices and Dignities of his Order, he gladly embraced the occaſion by his dis-intereſment on this occurrence to edifie the Church, and leſſen his account to be rendred to God, which would have been increaſed, had he continued in charge with a Biſhoprick ſo conſiderable as that of* Placentia, *being one of the richeſt of* Spain *after* Toledo.

The

The King of Spain *hath acknowledged him his Son, and he was made Bishop in the Life of the King. The three Bishopricks mentioned, were all void in less than three months; so that he hath stood charged with no other Church but only that of* Malaga, *and is highly esteemed in his Diocess; He is reputed one of the greatest and most zealous preachers this day in* Spain, *and applies himself much to Confession, and the direction of Souls committed to his care.*

His Mother was Maid of Honour to Isabel *of* France, *late Queen of* Spain, *and was Sister to the Marquesse* Mortara *Governour of* Milan; *but being with Child, the King to save his Honour married her to the Marquess* Quintana, *one of the greatest and richest Lords of his Court. The Marquess had that passionate love for this Lady, and gave her those Evidences of real affection, that she held her*

her self obliged to testifie her acknowledgements, by revealing the secret of her being with Child by the King before her Espousals with the Marquess her Husband: But all the Protestations she could make of inviolable fidelity to him could not save the poor Marquesse from receiving in this news his mortal wound, for though he gave his Wife no testimony of it, he was seized with such grief upon the report, that it brought him to his end within two months after.

The Marquesse having lain in retired into a Monastery, whence she took great care of her Sons education, and afterwards became a Nun and died there: But having before told her Son who he was, he took a resolution to take the habit of St. Dominique in the City of Malaga, about which is scituate the Estate he quitted to become a Fryar of that Order, wherein he lived ever since, and continues

continues at present with the dignity of Episcopacy, and a high reputation of singular piety.

The Merit and Piety of the Author of the THEATRE of JESUITISME *takes away all doubts of the truth of the facts he reports. What remains, but to add, a word of those pieces that immediately follow this* PREFACE, *and to observe that they are common to all parts of the Collection, being Prophesies, whose accomplishment is seen in all the Stories whereof the work is composed, which are but effectual Comments and Explications of what hath been predicted.*

It is not our purpose in this Treatise, or others, to heap all the examples that might be brought on the Subject, which might require an infinite number of Volumes, but to

to pick out the most Authentique, and proper to justifie that we undertake to prove.

Mar. 31. 1670.

Licensed, and Entred according to Order.

THE

THE
Moral Practice
OF THE
JESUITES.

The words of *St. Paul*, taken out of the third Chapter of the second *Epiſtle* to *Timothy*.

Interpreted of the *Jeſuites* by the *Pious* and *Learned* Biſhop of the *Canaries*, *Melchier Canus*, the *Famous Divine* of the Order of *St. Dominique*.

Acknowledged accordingly by *Orlandin* the *Jeſuite*, in the Hiſtory of the *Society*.

1. KNow then that in the latter dayes perillous times ſhall come.

2. For there ſhall be men who ſhall be lovers of themſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, unholy.

3. *Without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good.*

4. *Traytors, heady, high-minded, lovers of pleasures more than lovers of God.*

5. *Having a form of Godliness, but denying the power thereof, from such turn away.*

6. *For of this sort are they that creep into houses, and lead captive silly women laden with sins, led away with divers lusts.*

7. *Ever learning, and never able to come to the knowledge of the Truth.*

8. *Now as* James *and* Jambres *withstood* Moses, *so do these also resist the truth; men of corrupt minds, reprobate concerning the Faith.*

9. *But they shall proceed no further, for their folly shall be made manifest to all men, as theirs also was.*

12. *Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.*

13. *But the evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

The Prophecy of St. Hildegard.

ADVERTISEMENT.

THe *Prophecy* of *St. Hildegard* hath been applyed to the *Jesuites* by many persons, and among others, by *D. Jerome Baptista de la Nuza* of the Order of *St. Dominique*, afterwards Bishop of *Albarazin* and *Balbastro*, whose *Elegy* may be seen in the Acts of the Chap. General of that Order Celebrated at *Rome* in 1629. 'Tis said of him, that all his life he observed exactly the rules of his Order, even in the smallest matters, and added thereto in his practice frequent Fasts, and instead of cords made use of chains of iron in acts of Penance and Mortification; his constant exercises were Prayer and Reading of Godly Books; he had the gift of *Prophecy*, was of great Wisdome, and excellent Understanding, whereof his Master *St. Lewis Beltram* and his Books give ample testimony and a clear evidence: He spent fifty years in the Ministry of the Word, and when he preach'd his face was often seen to shine with extraordinary lustre; his Charity, when Bishop, made him very poor, for he gave all his Goods, even the Bed he lay on, in Almes; his Confessor assures us he never sinned mortally, and in the seventieth year of his Age died at *Albarazin* reputed a Saint.

The *Holy Woman* ſpeaks of a ſort of men to come in the laſt Ages: And 'tis obſerved in the Life of *St. Engelbert* the *Martyr*, Arch-Biſhop of *Cologne*, written by an Author his *Contemporary*, That in the life of that *Prelate*, when the *Dominicans* and *Franciſcans* came to *Cologne* to Found for themſelves Houſes of Religion, the *Eccleſiaſticks* murmured, and endeavoured to perſwade the Arch-biſhop to expel them; alledging for reaſon, their fear that theſe were the men of whom *St. Hildegard* had Propheſied; to which the *Prelate* made anſwer, that there was no cauſe of complaint againſt thoſe Orders, for that till then they had not given other than good Examples; but the time would come, when that *Prophecy* ſhould be fulfilled; which in the Margent of this *Prophecy* in the *Annals* of *Baronius* is obſerved to be theſe latter dayes.

I ſhall relate the *Prophecy* as I find it recited in *Bzovius* a famous Author; for though the Copy, the Biſhop of *Albarazin* followed in his *Commentary*, differ ſomewhat from that *Bzovius* made uſe of, yet both agree exactly in ſenſe.

The

The Marvellous Prophecy of the Abbeſs Hildegard, *Reported by Bzovius in the* 15th Tome *of his Eccleſiaſtical Annals*, Anno Dom. 1415. Q. 39. *under Pope* John 23.

THere will ariſe men without a Chief, who ſhall feed and grow fat upon the ſins of the people, but profeſs themſelves of the number of Beggars; ſhameleſs in their behaviour; ſtudious to invent new wayes to do miſchief; a pernicious Order odious to all wiſe men, and thoſe that are faithful to Jeſus Chriſt, healthy and ſtrong, but lazy and idle, that they never work, pretending beggery, buſie antagoniſts againſt the Teachers of the Truth; by their Credit with Great Ones oppoſing the Innocent; having four principal Vices rooted in their hearts by the Devil; *Flattery*, to gain gifts from the World; *Envy*, to make them impatient to ſee good done to others, and not to them; *Hypocriſie*, to pleaſe by diſſimulation; and *Detraction* to render themſelves commendable by diſpraiſing others; *Preaching* inceſſantly to Secular Princes to procure themſelves applauſe from the people, and to ſeduce the ſimple, but without Devotion or Example of true Martyrdome, robbing true Paſtors of their Rights to adminiſter the Sacraments, and depriving the Poor, the miſerable and the ſick of their Almes, cajole-

ing the populace, and courting their favour, familiar with Ladies, and other women, and teaching them to cheat their husbands, and give away their goods to them in private; receivers of ill gotten goods, saying, give them to us and we will pray for you, and obtain pardon for all your sins; making these they Confess to forget their kindred; receiving goods from robbers on the high-way, extortioners, sacrilegious persons, usurers, fornicators, adulterers, hereticks, schismaticks, apostates, lewd women, perjured tradesmen, corrupt Judges, cashiered souldiers, tyrants, and all other miscreants led by the Devil; living deliciously, passing this transitory life in society, and at last falling together into damnation, having the world at will; but the people will by degrees grow cold towards them, and having by experience found them seducers, cheats and impostors, will hold their hands from further gifts; then will they run about their houses like famished or mad dogs, with their eyes to the ground, shrinking their necks like *Vultures*, seeking bread to satisfie their hunger; but the people will cry out, Woe be to you, ye children of desolation, the world hath deceived you, the devil is seized of your hearts and mouths, your minds are gone astray in vain speculations, your eyes were delighted with beholding vanities, your delicate palates have searched out the most pleasant wines;

your

your feet were swift in running to mischief, and you may remember you never did good; you were the fortunate malignants, pretending poverty, but very rich, and under colour of simplicity, of great power; devout flatterers, hypocritical saints, proud beggars, offering petitioners, wavering and unstable teachers, delicate martyrs, hired confessors, proudly humble, piously hard-hearted in the necessities of others, sugred slanderers, peaceable persecutors, lovers of the world, sellers of indulgencies, disposing all things for your convenience, admirers of luxury, ambitious of honour, purchasers of houses, sowers of discord, building still higher and higher, but not able to attain a height equal to your desires; and now ye are fallen as *Simon* the Magician, whose bones were bruised, and his body struck by God with a mortal plague upon the Apostles prayer; so shall your Order be destroyed by reason of your impostures and iniquities: Go then you teachers of sin, the Doctors of disorder, Fathers of corruption, Children of wickedness, wee'l no longer follow you for Guides, nor give ear to your doctrine.

An Expository Comment upon this prophecy by the Right Reverend Don Jerome Baptista de La Nuza, *Lord Bishop of* Albarazin, *and afterwards of* Balbastro; *whereby it appears that 'tis to be applyed to those who call themselves the* Society *of* Jesus, *though their actions and opinions bespeak them his enemies, being contradictory to His, which they profess with their mouth, but deny in their works:*

Reported by the Author of *Theatrum Jesuiticum*, pag. 183. as a true Copy of the Original under the Prelates hand, remaining in the Convent of *Dominicans* at *Saragosa.*

1. *There will arise men without a Chief, who shall feed and grow fat upon the sins of the people, but profess themselves of the number of Beggars.*

First, It appears this is spoken of Ecclesiastical persons, for of them the Prophet said, *That they did eat the sins of the people*, which is the same with the *Holy womans* expression in the *Prophecy.*

Secondly, They must be of a begging Order, which she confirms on another occasion by express words to that purpose: (*Assumentes potius*

ex-

exemplum mendicandi) And though the *Jeſuites* are not comprehended in any of the four Orders of Fryers Mendicant, yet have they Brieves like theirs, whereof they glory in their Books, and make uſe upon occaſion.

Thirdly, That they ſhall be an Order which ſhall not bear the name of their Founder or chief, which is the meaning of thoſe words, *Sans Chef*, and denotes what is afterwards intimated in the name *La Companie*, which *Hildegard* uſes, where ſhe ſaith, *That they ſhall live deliciouſly in the Company or Society*; a name not newly aſſumed, but from the time of their foundation, as appears by their Conſtitutions and Hiſtories; you anger them as nick-named if you call them *Ynnigiſtes* or *Loyoliſtes*, from *Ynnigo de Loyola* their Founder, and though they new Chriſten'd him *Ignacius*, yet will not they be content to be called *Ignaciſtes*, but diligent only in that of the *Society*, as moſt honourable; though other Orders, as the *Fryers*, *Predicants* and *Minors*, who paſs uſually under thoſe Appellations, think it no affront to be called *Dominicans* or *Franciſcans*, from the names of their Founders.

The Abbot *Joachim* neer contemporary with *St. Hildegard*, whoſe prophecies the Jeſuites ſay are to be underſtood of them, is of the ſame opinion with her, calling that ſort of men he ſpeaks of *Turba Aſſociata*, a *Multitude living in Society*.

What *Solomon* sayes of the *Locusts*, that they have no King, yet go forth by bands, may be applyed here as agreeable to the *Jesuites*, who in their Constitutions assume the title of *Universa Societas*, *The whole Society without a head.*

2. *Shamelesse in their behaviour.*

The whole world with an unanimous Vote still censure them impudent in all their actions; when they undertake any thing, happen what will, say what you please, it never troubles them; there's not a sort of men under heaven that care so little what becomes of the most important concerns, provided they may obtain their desires; we have instances of their impudence against the Cardinal of *Toledo*, *D. Gaspar de Quiroga*, who had been their great friend, and *D. Jerome Manrique*, whom King *Philip* the second had given them for Visitor. 'Tis a maxime amongst them, that *to promote self-interest is the only wisdome*, for what men say for the present is soon forgot: The *Prophecy* in *Latine* declares them *sine rubore*, so shameless they cannot blush, but like *Libertines*, nor fear nor care for any thing.

3. *Studious to invent new wayes to do mischief.*

Who invented and practised Confession by

Letter?

Letter? Who would have obliged Penitents to discover their complices against their wills? Who have said that a Fryer may marry upon a Revelation he shall imagine certain or probable, and not only marry but refuse to obey his Superiour in any matter whatever, or the Lawes which oblige all other men; that he need not go to Confession who hath a Revelation, he is in the state of Grace? Hence it comes that men of Religion traffick and deal in merchandize, and a hundred other things full of impurity, usury and simony.

'Tis matter of astonishment how they all defend whatever any of their Society hath said, though never so new, never so scandalous. To verifie this *Prophecy* they have filled the world with new tricks and devices, and from the magazine of their invention furnished impostors with subtle artifices and cheats in all matters of consequence, whether great or small.

4. *A pernicious Order odious to all wise men, and those that are faithful to Jesus Christ.*

'Tis to be admired there's not a person but complains of them, and the manner of their acting; the world observes they love to intermeddle in all sorts of affairs, to tamper with inheritances and successions, to give frequent visits to Ladies, that they are fine hypocrites, flat-

terers of Princes, enemies to men of Religion, full of artifice in their proceedings, presumptuous, main sticklers for credit from knowledge and virtue, practising respect of persons as a piece of their decalogue, and a thousand things more of the like nature; and yet they have advocates who plead, while all the world murmures against them, that all the world esteems and honours them; that is, as one expounds it, *Men abhor them in their hearts, but must praise them with their lips.*

5. *Healthy and strong, but lazy and idle,* &c.

This needs no Comment, every hours experience expounds it.

6. *Pretending beggary.*

They appear Beggars, but are not so, for in truth 'tis but for a colour of mortification that they sometimes send of their young men to beg; and if the old ones do it, they eat not the bread that's gathered, but either sell or give it away: *Valentia* knows so much, that we need not add more to disabuse the world in this particular.

7. *Strong Antagonists against the Teachers of the Truth.*

So true of the *Jesuites*, that one would think they

they had made it their task to contradict the Fathers, and if they Comment on St. *Thomas*, 'tis that they may the better oppose his judgement, as appears by their books. To prove this, see how *Molina* handles St. *Augustin* upon the *Efficacy of Grace*, he calls him cruel, and adds other very strange epithites, because the Father attributes not to free-will all that this *Jesuite* allows it.

8. *By their Credit with Great ones, oppressing the innocent.*

The *F. Provincial* of the *Dominicans* of *Arragon*, in his Memorial presented to King *Philip* the second, in Answer to the Calumnies of the *Jesuites* against that Order, affirms it a matter of certain truth, that these Fathers maintain one of their *Society* constantly at *Court*, on no other imployment but to make continual complaints to the *King* and the *Nuncio* against the *Dominicans*, which they do upon the least occasion offered from any matter that occurs in the *Dominicans* writings. The same *Provincial* proves that the *Jesuites* do this in things absolutely false, to incense the *King*, and exasperate the *Nuncio* against the *Dominicans*. I pass over a thousand fabulous stories they have composed which they would make Authentick by the amity of *Princes*, and their credit with *Great*

Men, to disparage and destroy the reputation of other Orders of Religion, as they possess men of power in private addresses with ill opinions of those who are not their friends, and bespeak their protection against all such as bear ill will to their Order.

9. *Having four principal Vices rooted in their hearts by the Devil, flattery to gain gifts from the world.*

Judge now, whether the *Jesuites* be not guilty of this Vice, and those others of envy, hypocrisie and detraction wherewith they are charged by the *Prophecy*; see whether they use any vaile to cover them, or practise them openly in the face of the Sun, especially their flattery. There's not a Race of men in the world, that flatter and sanctifie their Proselytes as these men do. To be of their Congregation, and to be a Saint, are in their dialect terms equivalent, though the person be a publick usurer; as he that is not their friend cannot (in their language) be of the Communion of Saints. Their Envy and Hypocrisie are so palpable, that the Text needs no interpreter, but their practice to make it intelligible.

10. *De-*

10. *Detraction to render themselves commendable by defaming others.*

They never scruple at slanders, if they may serve for their honour or the credit of their friends, raising themselves on the ruines of others. When *Seneca* advised to be moderate in Commendations, and sparing in Dispraises, lest by excess in the one men incur suspicion of flattery, and in the other be lyable to the censure of malignity; we may think he had these Fathers in prospect, and provided a remedy for their disease who are fallen into extreams on both sides, directly opposite to the duty he commends, for they speak too ill of good, and too well of bad men, and slander both the doctrines and the persons of the Saints, that they may bring the one and the other out of credit, and exalt themselves above both, in letting us see they have greater authority, and have learnt things the Saints never knew: This produced that expression in their Publick Act, *We are to give* Molina *thanks for inventing that which* St. Augustin *could never have found.* 'Tis their common discourse, that other Orders of Religion are but dregs or trees past bearing, that they are sprung up in their place full of that quick spirit and vigour which at their first institution flourished in other Orders now in decay.

They

They ſtick not to ſay, that the Orders of St. *Dominique*, St. *Francis*, and others are but a trouble to them, a ſurcharge to the body politick, and ſuperfluous members of the Eccleſiaſtical, the Rector of their Colledge at *Majorca* a few years ſince had the impudence to write to the *Provincial* of the *Dominicans* at *Arragon*.

§ 1. *Preaching inceſſantly to ſecular Princes, to procure themſelves applauſe from the people, and ſeduce the ſimple, but without devotion or example of true martyrdom.*

'Tis a common ſaying that the *Jeſuites* keep themſelves to be Confeſſors, having no inclination for martyrs, whoſe *Catalogue* among them is ſo ſhort, that you may count them all on your fingers of one hand: This was the ordinary diſcourſe at *Rome* when *Venice* publiſhed Edicts againſt the *Apoſtolick See*. All *Catholicks* under the *Popes Obedience* were in danger of that *Conjuncture*, but the *Jeſuites* went fairly off of themſelves for fear of thoſe Priſons, Baniſhments, and greater puniſhments, which Religious perſons of other Orders underwent and endured; fear had a ſtronger influence, and more powerful operation on the ſpirits of the *Jeſuites*, than the love of the truth which kept up thoſe of other Orders from retyring voluntarily or by force: But the *Jeſuites* were ſafe enough, having

ing a cloak for their knavery, in pretending they were expelled, whereas they withdrew of themselves, and claiming merit for choosing to run away, which they would make the world believe they were forced to by violence.

Thus the *Prophecy* describes accurately their manner of preaching, and maintaining the Faith among the Great Ones without hazard of life. The Apostles and Preachers of the Gospel went among infidels, like Sheep among Wolves, exposing themselves to Martyrdom for the propagating of the Faith; and the *Dominicans* and *Franciscans* treading their steps, have since the beginning of their establishment swelled the *Catalogue* of their Martyrs to a volume: But the *Jesuites* being to preach at *Japan*, and seeing their persons in danger by the displeasure of the Emperour there, addressed themselves to King *Philip* for a guard of Soldiers, that they might preach in safety; which was so scandalous to all that knew it, that *D. Michael de Bonavides* Bishop of the *Philippines* held himself obliged to write thereof to the King; and though they were the first Preachers in most parts of *Japan* and the *Indies*, they can hardly name a martyr of the *Society*; which appears strange where the cruelty of the people, and averseness from the Gospel, might have made many.

12. Rob-

12. *Robbing true Pastors of their Rights to administer the Sacraments.*

When I consider what happened in the time of *Gregory* 13th, I think it easie to demonstrate how properly this may be applyed to the *Jesuites*: As soon as they entred *Japan*, they perswaded the Emperour of the Countrey and the Pope, that it was not expedient to admit any persons to come thither who differ'd from them in Habits, Customs, or Ceremonies; giving for reason, that the new Converts would be scandalized at the diversity. As if the Church were not like a Monarchy, composed of different estates, and compared in Scripture to a Queen attyred in divers colours, but were wholly Jesuitical in habit and all other things. This reason was sufficient to surprize the Pope, and procure them his Grant, that none but they should enter *Japan*; so that had there been a Bishop for the Countrey, he was excluded his Diocese: A thing never heard of, to shut the door of the fold against the true shepheards, and hinder them to administer the Sacraments; which hath been the Cause that many have renounced the faith for want of Confirmation: But such is the consequence of the *Jesuites* Doctrine, that Confirmation and Orders by Bishops are not necessary.

ry. And that this is their tenet, the occurrences of *Japan*, the passages between the *Jesuites*, and the Papers sent to the Pope by the Bishop of the *Philippines*, and the *Jesuites* actions in *England* and elsewhere, do clearly prove.

13. *Depriving the poor, the miserable, and the sick, of their Almes.*

This needs no explication, every poor man knows it.

14. *Cajoleing the Populace, and Courting their favour.*

'Tis certain, they labour nothing more than for the favour of the people, and gain the multitude to their party, by publishing Letters, which are often counterfeit; pretending success in their affairs, and feigning miscarriages in their adversaries, and ludeing their misfortunes when their interest requires it: They tell stories of *Japan*, *Poland*, *Almaine* and *Rome*, and if it may serve their Turns they will forge news upon the places they live in, though they are sure the next day to be convicted of lying; but they care not what happens if they attain their ends in cheating the people to think favourably of them: Wherein they are so confident, that they boldly told Pope *Clement* the 8th,

that

that if he decreed any thing againſt them in the matter of Ayds, the whole Church ſhould ſmart for it.

15. *Familiar with Ladyes and other women, teaching them to cheat their husbands, and give away their Goods to them in private.*

The Prophecy is ſo clear in this particular, that who knowes the *Jeſuites*, knowes the meaning of it without an Expoſitor.

16. *Receivers of ill gotten Goods.*

I know not to whom the words may be better applyed. 'Tis not long ſince their eſtabliſhment, yet are they more rich than all the Mendicants and other orders of Religion, but 'tis no wonder, if you Audit their Accompts, and examine their wayes to get money expreſſed in this Prophecy: for they take it from all the world, Robbers, Uſurers, Merchants, corrupt Judges, debauched Youths, Apoſtates, Sodomites, Whores, and generally from all thoſe who live contrary to the Evangelical Law: And when I ſee how cloſe they ſtick to ſuch ſort of people, and make uſe of them in their affairs, I know not whether they have not ſome ſecret ſurreptitious priviledges, to compound with theſe ſinners for ſome Almes

they

they receive, or for promoting ſome other Concerns of the Society: I can produce ſome inſtances, and have read in their Conſtitutions, that their General ought alwayes to labour the obtaining new priviledges, exemptions and favours for the Society.

17. *Saying, Give them us, and we will pray for you, and obtain pardon for all your ſins.*

The years now laſt paſt have diſcovered their practice towards perſons of whom they have moſt need in their affairs: They tell them the Society is charged with their ſinns, and will repent for them, ſo that the ſinners need take no care, but repoſe in ſecurity, bearing them in hand that they ſhall be ſanctified though they do nothing in order to it; and inſtead of inſtructing them in the fear of God, leading them through vain hopes into the paradiſe of fools.

18. *Making thoſe they confeſs to forget their Kindred.*

There are ſo many examples of the *Jeſuites* extraordinary avarice in engaging their Diſciples to give them their Eſtates, to the prejudice of their Kindred whom they leave in poverty, that the tenth part of what we know is ſufficient to verifie the prophecy.

19. *Re-*

19. *Receiving Goods from Robbers on the High-wayes, Extortioners, ſacrilegious perſons, &c.*

See the Commentary, Num. 16.

20. *Living Deliciouſly.*

The whole world can witneſs of the *Jeſuites*, that ſelf-denyall is no part of their practice; none wear finer Linnen, none lye on ſofter beds. And they that would excuſe them for not uſing woollen about their perſons, nor in their beds, tell us, the ſeams of the fineſt Linnens are troubleſome to them. They never riſe before day to ſay Mattens; they know no Vigils, nor Faſts, but what Seculars who live moſt at eaſe, do obſerve. They make excellent cheer, drink the beſt wines, and are ſtored with all ſorts of the moſt delicate Liquors: for Furniture and Houſholdſtuffe they exceed the Grandees of the world, with this advantage, that the *Jeſuites* are at no pains, and as little Coſt to get them. And though they fare ſo well, and admit of no extraordinary Faſt, yet have they procured Brieves of Diſpenſation for Lent, and ſuch other Faſts as their Superiours may impoſe.

21. *Passing this transitory life in Society, and at last falling together into Damnation.*

The word *Society* is so proper to the *Jesuites*, as we observed before, that it serves for an Argument, the prophecy aims at them.

22. *Having the World at will.*

More may be said of this than my brevity will allow; it shall suffice that they dispose all things before hand to bring more Grist to their Mill, and in all their affairs propose no other end but their advantage and particular interest.

23. *But the people will by degrees grow cold towards them, and having by experience found them seducers, cheats and impostors, will hold their hands from further Gifts; then will they run about their houses like famished or mad Dogs,* &c. *But the people will cry out,* &c. *Remember you never did good.*

I see not the Prophecy altogether fulfilled in this point, yet true it is the *world* begins to know the *Jesuites* better than formerly; and there be many that say of them the same things that St. *Hildegard* doth, having discovered at length that all is not Gold that glisters in them.

24. *You*

24. *You were the Fortunate Malignants.*

Conſider well all the following Epiſtles, and you ſhall ſee that the eloquence of *Demoſthenes* could not have invented more proper or elegant to declare the thoughts lay concealed in the hearts of the people: They call them firſt, *The fortunate Malignants*, who under colour of ſanctity pretend great trouble and care for the credit and reputation of other orders of Religion, as if they came with that heat and fervency that is neceſſary to repair that vigour and ſtrength they have loſt by age. Their envy appears in telling their friends tales to the diſadvantage of other Orders, publiſhing the Crimes of ſome Fryers, and feigning ſtories of their condemnation, which they deliver in a compaſſionate Accent, full of tenderneſs and ſympathy, caſting words by the by of the dangers they are in, for no other end but to perſwade the hearers into fear for them, and a ſolicitous care for their ſafety, though in truth they do it only out of envy againſt other orders, whoſe Grandeur is their trouble, whoſe growth and increaſe, they eſteem their wane and decay.

25. *Pre-*

25. *Pretending poverty, but very rich.*

This is the character St. *Bernard* gives of ſuch Fryars, who being Votaries of poverty labour for riches, and to live in plenty of all things: Examine whether this agrees not with the *Jeſuites*, who call themſelves poor, and would be thought ſo, but in the mean time receive more yearly than all other Orders of Religion together.

26. *And under colour of ſimplicity, of great power.*

They do what they pleaſe, while they pretend to the innocence of Doves, and compaſs all their deſigns by holding their peace, and catch the bird while others make a noiſe in beating the buſh.

27. *Devout Flatterers.*

To ſay, ſuch a one is of our Congregation is ſufficient with them to make him paſs for a Saint.

28. *Hypocritical Saints, Proud Beggers.*

Experience in theſe particulars ſurpaſſes expreſſion.

29. *Offering Petitioners.*

'Tis their cuſtom to begge and petition for favours from others by offering them theirs, their interceſſion, their cares, their good offices; and to give them their due, there's none better able to perform what they offer their *Devotes*, for they accommodate all ſorts of people; they finde Clients for Lawyers, Servants for Maſters, Scholars for Profeſſors, Tutors for Children, Brides for Young men, and Bridegrooms for Ladies, Offices and employments for other perſons, in Cities and Families of Princes; though now they are very cautious what Domeſtiques they commend to Lords and Ladyes, becauſe they have been formerly unlucky in ſome, who choſe rather to be faithfull to their Maſters than Spyes for the Society, who placed them there on no other deſign but to know by them all that paſſed in the Family.

30. *Wavering and unſtable Teachers.*

Their Books ſhew how little ſolidity there is in their doctrine, and on how weak foundations and falſe grounds they rely for advancing conceits and new-fangled opinions, oppoſite to thoſe of the Fathers and Ancient Doctors,

Doctors, received and approved by the Church, whom they would abase to exalt themselves in their place, and so become the Rabbines of *Christendome*.

31. *Delicate Martyrs.*

The state of Religion is a kind of Martyrdome, but that of the *Jesuites* so full of delicacies and pleasures, that it may be thought a Regal condition. They have no woollen to their skin, no abstinence, no Fasts, no Vigils, no Cloyster, no other thing to afflict the body, but are like those delicate Souldiers St. *Jerome* speaks of, fitter to spin with *Penelope*, and live in dallyance with *Paris*, than fight with *Hector*, or watch with *Ulysses*.

32. *Hired Confessors.*

Reflect well on this Epithet, and you shall perceive what profit they have made, and still do make every day by Confessions. Have you ever known a person who confesses to them, who left them not at his death his whole Estate, or at least a Legacy very considerable? besides what they hook in by a thousand Artifices in the life-time.

33. *Proudly humble.*

Humble in appearance, but really proud, abaſing themſelves outwardly, while their thoughts are employed to exalt themſelves above all the world.

34. *Piouſly hard-hearted in the neceſſities of others.*

This we ſee in their dealings with the Children and Kindred of ſome perſons who have left their Eſtates in their hands, in confidence of a compaſſionate and pious regard from them to the neceſſities of the Orphans, but they have deceived the hopes of the Parents, and miſerably fruſtrated the expectations of the Children.

The poor receive almes from the Superiours of other Orders ſo often that they are aſhamed to begg of them; but who ever ſaw the *Jeſuites* give away a penny they could make uſe of? In ſhort, they are better Preachers than practiſers of that Precept in the Goſpel, *Give Almes*, for they get every day more and more wealth, retain tenaciouſly what they have gotten, and hardly part with other mens Eſtates in their hands, on what Accompt ſoever they are poſſeſſed of them, but though they ſee the

owner

owner perish for want, they'l not spare him a farthing: The world is full of instances of this kind.

35. *Sugred Slanderers.*

With what sweetness do they express all the evil they please of other men? and to shew their compassion for the misfortunes of other Orders, they will recount the fall of some Fryar, and covering their malignity with some specious pretence will write things to the disparagement of Religion and its professors, or any other persons who are not in their books. *Ribadeneira* their founders Companion, in the book he writ of *Tribulation*, produces the Example of *Savanarola*, only that he might say he was a *Dominican*, to cast odium on the Order by the miscarriages of a particular person.

36. *Peaceable Persecutors.*

They persecute so gently, that they seem not to touch men, and in the mean time make so cruel a warre against those they love not, that no secret poyson kills more infallibly. It is their ...e, Never to forgive, but to dissemble ...le to gain opportunity of a severer r... ...ge.

37. *Lovers of the World.*

The truth of this Prophecy is demonſtrated by the *Jeſuites* care to root themſelves in the world, to ſettle themſelves in the Palaces of Kings and Princes, Eccleſiaſtical and Secular, exalting themſelves by degrees of favour, till they render themſelves Maſters of all, and how hardly they are gotten out of a Palace where they have once put their foot in, though but a moment. We ſee the ſame in their buildings, their Churches, and the Artifices they uſe to draw into their houſes the moſt conſiderable perſons of the places they live in, their Balconies, their Galleries, their half-Paces, their Foot-clothes, their Canopies, their Foot-ſtools, and other things never uſed by other Orders who ſtudied more to undeceive then to deceive the world: conſider further, how they have undertaken the inſtruction of youth, how they prefer in their Claſſes the Sons of Gentlemen and rich Tradeſmen, carrying them in triumph to be Emperours and Captains of their Schools, though not perfect in the Alphabet, not regarding the poor who are excellent Schollars, and deſerve the honour beſtowed on the illiterate. Their principal intention is not the inſtruction of youth, but to gain by any means the amity of the rich, and favour of the powerful, to exalt

them-

themselves, and become Masters of the World, which they intirely love, and at the same time most slavishly serve.

38. *Sellers of Indulgences.*

The *Propheey* speaks not of the favours and indulgences of the *Popes*, which their Order hath not as the Mendicants, but is to be understood of their facility in granting large permissions to sinners by their loose opinions, whereof their books are full; which never fail to sell well, as being a Mine of conveniencies for wicked men, and a magazine of means to accommodate sinners; some to keep in their possession the Estates of other men, other to break the fasts, and slight the abstinences, and other laws of the Church, and others for matters of greater infamy.

39. *Disposing all things for your convenience.*

The whole world may learn of them the course they are to take for profit and convenience; they think of all things, foresee all things, provide and dispose all things at a thousand leagues distance, that nothing may scape them; and though this appear impossible, 'tis said of them, that they reason of things impossible to render them possible. This may be well

understood in another manner, for whereas the devout Founders of Religious Orders, imployed all their care to root out thence all sensual delights and pleasures of life, as the principal enemies of a Religious Estate, and of the Cross of Christ, the *Jesuites* seem to bend all their thoughts for good accommodations, good Linnen, good Stuffs, good Beds, good Chambers, good Horses, and good Provisions for their Voyages, good Victuals, besides extraordinaries which they want not; the best Fruits, the whitest Bread, and the best baked, and old Wine; of all which they have in their Constitutions, a Law which they observe punctually, and peradventure more then the Law of God, so that you may strictly call them with St. *Hildegard*, *Ordinatores Commodi*, a name most proper for them, for they have reduced carnal worldly enjoyments under rules, and recalled them into Monasteries, whence the Saints had carefully banished them.

40. *Admirers of* Luxury,

Which denotes their inclinations to sensuality, and the pleasures of the palate, and other irregular passions.

41. *Ambitious of Honour.*

We may fill a volumn on this *Article*, for they pretend

pretend to a Supremacy in Knowledge, in Vertue, in Sanctity, &c. In the time of *Gregory* the 13*th*. they attempted to take from the *Order* of St. *Dominique*, the Mastership of the sacred Palace, and were so importunate with that Pope, that they engaged him to propose it in Consistory, and had obtained their desires, had not the Cardinals represented the great services done the Church by the *Dominicans*.

Ribadeneira the *Jesuite*, in the last Book he writ, giving an account of the Customes of his *Order*, saith, that though they have neither Quires, nor Fasts, nor Discipline, nor Penance, &c. yet they deserve higher esteem than all other *Orders*, whereupon he tells us admirable stories: For instance, when he gives the reason why the *Jesuites* assist not at Procession, he saith, *It is because they ought to have a more Honourable Rank than any other Order, and out of humility absent themselves.* To back this strong reason, he invents a Fable, which I understand not how other *Orders* can endure, That it was declared in the Council of *Trent*, *That the General of the Jesuites ought to have a place more Honourable then the Generalls of other Orders*: This impudent lye they publish not to the world, but disperse in private among their Confidents the Book that contains it, till the lye gather force, and then the Book shall be publick; in the meantime 'tis every day printed, and will in time

work out the effect they propoſed to themſelves. Such are their Artifices to fill the world with falſities for their credit and advantage.

42. *Purchaſers of Houſes.*

They that are acquainted with the miſteries of their Trade, know that where houſes are Let at dear rates, the *Jeſuites* have the beſt part of them, eſpecially at Court. In matters of merchandize and traffick, there is no trader ſo dexterous as they; the *Genoeſe* are dunces when compared to them in matters of Exchanges, wherein their gains are exceſſive, for their conſciences are large, and their Trade univerſal, in ſmall as well as great Commodities, in Puppets, and Babies, and other Trinkets and Baubles for Children to play with, and every thing elſe that brings in profit, be it never ſo vile, never ſo contemptible; nor is their trade limited to particular places, but is driven in all parts of the world, by Land and by Sea, by Correſponds, and Factories.

43. *Sowers of Diſcord.*

There is not a City or kingdom where they are eſtabliſhed, wherein they have not cauſed dangerous Commotions, ſo conſiderable in ſome parts, that they have troubled the Church;

as at *Venice*, at *Paris*, and in other places: the worst is, the Divisions they have sown, have taken such root that 'tis probable they will continue to the end of the world.

44. *Building still higher, but not able to attack a height equall to your desires.*

Were this understood of the buildings of the *Jesuites*, it were literally true, their edifices being alwayes the highest, and a league before you come to a Town, the first thing in view, are the towers of their Chappels, the galleries on their Houses, and the walls of their Churches, but yet they arrive not at the height they pretend to, for God resisteth the proud, and gives not Grace but to the lowly.

45. *But now you are fallen as* Simon Magus, *&c.*

Here ends the *Prophecy* of St. *Hildegard*, which shews the fall and destruction of the *Order* she speaks of, which we judge to be the society of the *Jesuites* by all these marks, which by this comment appear so proper to them.

These are the words of that Pious Bishop. There is none but will acknowledge, that if we would search further into the interessed and ambitious conduct of this Society since his time,

in excuſing the groſſeſt ſins; ſeizing other mens goods, turning away the people from their true Paſtors, oppreſſing honeſt men, and for deſtruction of Biſhops, we might give you a more ample explication of the *Prophecy*, it being eaſie to prove, that this Society is eſtranged from God proportionably to its prodigious growth, and the grandeur whereof they are ſo jealous, hath ſerved only to verifie that remarkable expreſſion of the *Royal Prophet*; *The preſumption of them that hate thee, increaſeth ever more and more.*

The Concluſion of the Divine Profeſſors at Paris *in their ordinary Convocation, held* Decemb. 1. 1554.

THe firſt day of *December*, *Anno Dom.* 1554. The ſacred faculty of *Theology* at *Paris*, having heard the Maſs of the *Holy Ghoſt* ſolemnly ſung in the Chappel of the Colledge of *Sorbon*, was then the fourth time aſſembled by oath, to determine of two *Bulls*, ſaid to have been granted by two Popes, *Paul* 3. and *Julius* the 3. unto thoſe who affect the name of the *Society* of *Jeſus*, which *Bulls*, the Parliament of *Paris* by their Uſher ſent on purpoſe, committed to the view and examination of the ſaid faculty,

culty, the tenour whereof followeth:

And firſt of the *Bull* of *Paul* 3.

Then of the *Bull* of *Jul.* 3.

But before this Faculty would begin to treat of a matter of ſo great weight, all, and ſingular the Maſters thereof made open & publick profeſſion that they would not think, much leſs, decree or attempt any thing againſt the Authority and Power of the Pope; but as they and every of them, as obedient Children have alwayes acknowledged and confeſſed, ſo they now do ſincerely, faithfully and willingly acknowledge and confeſs the Biſhop of *Rome* Soveraign Vicar of Jeſus Chriſt, and Univerſal Paſtor of the Church, to whom Chriſt gave the fulneſs of Power, whom all perſons of either Sex are bound to obey, to reverence his Decrees, and every one in his place ought to defend and obſerve: But foraſmuch as all men, eſpecially Divines ought to be ready to give ſatisfaction to every one that demands it in matters relating to the Faith, manners and edifying of the Church, the ſaid faculty held themſelves obliged to ſatisfie the demand, command and requeſt of the ſaid Court.

Therefore, all the Articles of both *Bulls* having been often read, repeated and underſtood, and according to the greatneſs of the ſubject, many months, days and hours, ſolemnly and moſt diligently diſcuſſed and examined, the ſaid

faculty,

faculty, with unanimous consent, but deepest reverence and humility, leaving the whole matter to the correction of the *Apostolick See*, then at length past this judgement.

This new Society claiming peculiarly to it self an unusuall appellation of the Name of Jesus, so licentiously and promiscuously admitting any persons though wicked, lawless and infamous, differing nothing from secular persons in outward habit, in censure, in saying privately, or singing publickly in the Church the Canonical houres, in Cloysters and Silence, in choyce of meats and of dayes, in Fasts and other various Lawes and Ceremonies, whereby the States of Religion are distinguished and preserved; having so many and various privileges, indulgences, and liberties granted it, especially in the administration of the Sacrament, of Penance and the Eucharist, and that without difference of places or persons, and also in the office of preaching, reading and teaching, in prejudice of the Ordinaries and Hierarchical Order, and in prejudice of other Orders of Religion, yea of Princes and Temporal Lords against the priviledges of Universities; Lastly, to the great grievance of the People, seems to violate the honour of Monastick Religion, enervates the studious, pious, and most necessary exercise of vertues, abstinences, ceremonies and austeritiies, and gives occasion to Apostatize freely from other Religious Orders, withdraws the obedience and subjection due to the Ordi-

naries, unjustly deprives Lords Spiritual and Temporal of their Rights, induceth disturbance in Civil and Ecclesiastical Policy, many quarrels among the people, many suits, differences, contentious amulations, and various schismes; All these things therefore, and others, having been diligently examined, and throughly weighed, *This Society seems in the matter of Faith dangerous and to tend to the disturbance of the Peace of the Church, to the subversion of Monastick Religion, and more for destruction than for edification.*

Remonstrances of the Court of Parliament of *Paris* to King *Henry* the 4*th*, upon the Re-establishment of the *Jesuites*, made by the Prime President *M. de Harlay*, in 1604.

SIR,

YOur Court of Parliament having deliberately considered of your Letters-Patents for Re-establishing within some places of their jurisdiction the Priests and Schollars of the Colledge of Clermont, *assuming the Name of Jesuites, hath ordained that humble remonstrance be made to your Majesty, and charged me to represent some particulars, importing in our judgement the good of your affairs, and the publick safety (which depends on the preservation of your person) as the considerations which have stayed us from proceeding to the verification; and before I*

descend to the particular points, I am to render your Majesty their humblest thanks for the Honour you have been pleased to do them, in that you have vouchsafed these Remonstrances should be made by word of mouth, whereby your indulgence and goodness to us appears so much the more worthy of praise, as it differs from the austerity of the first Emperours of Rome, *who gave not their subjects access to their persons, but ordered all demands and petitions to be presented in writing.*

The establishment of those of this *Order*, who call themselves *Jesuites*, in this Kingdome, hath been judged so pernicious to this Estate, that all the *Orders Ecclesiastical* opposed their reception; and the *Sorbon* declared that this Society was introduced for destruction, not for edification; and afterwards in the assembly of the Clergy in *Septemb.* 1561. where the Arch-bishops and Bishops were present, and the Cardinal of *Tournon* President, this Society was approved of, but with so many clauses and restrictions, that had they been pressed to observe them, 'tis probable they had soon changed their abode.

They were received but upon *Proviso*, and by arrest of the year 1564. were prohibited to take the name of *Jesuites*, or *Society of Jesus*; notwithstanding this, they have not forborn to take that illegal Name, and exempt themselves from all powers Ecclesiastical and Secular: To re-

establish

eſtabliſh them would increaſe their authority, and render their condition better then ever. This judgement was ſo much more worthy of your Court of Parliament, in that all your people and Religious *Orders* held it neceſſary to retain them with caution, to put a ſtop to the licentiouſneſs of their actions then too great, which they foreſaw would increaſe to the prejudice of the publick, and produce greater miſchiefs then could then be diſcovered.

And as they vow univerſal obedience to the Pope, ſo the propoſitions in their doctrine are uniform, that they acknowledge no Superiour but the Pope, to whom they ſwear fealty and obedience in all things, and hold it an undoubted maxime, *That he hath power to Excommunicate Kings, and that a King excommunicate is but a Tyrant, that his people may Riſe againſt him, that all the inhabitants of his Realm, who are in any the meaneſt Eccleſiaſtical Orders, what crime ſoever they commit cannot be judged traytors, for that they are not his ſubjects, nor under his juriſdiction; ſo that all Eccleſiaſticks are exempt from the ſecular power, and without fear of puniſhment may lay bloody hands on ſacred perſons.* This they write, and impugne the opinion of thoſe who hold the contrary propoſitions.

Two *Spaniſh* Doctors of Law, having written that *Clerks* were ſubject to the Power of Kings and Princes, one of the prime men of the So-

ciety

ciety writ againſt them, alledging, that as the *Levites* under the Old Teſtament were exempt from all ſecular powers, ſo are Clerks by the New.

Your Majeſty will not approve of theſe Maxims, they are too falſe and erroneous: Therefore they that hold them and will abide in your Realm, muſt publiquely abjure them in their Colledges; if they do it not, will you permit them to ſtay? they will ſubvert the foundations of your Power and Authority-Royall: if they do it, will you believe that by ſhifting places, they can lay down and take up again a Doctrine which is part of their Religion, good for *Rome*, and good for *Spain*, but quite contrary for *France*, which rejecteth that the others receive? if they ſay they can do it by ſecret diſpenſation, what aſſurance can you have of men nouriſhed in a profeſſion which by change and diverſity of place becomes good and bad?

This Doctrine is common to them all, where-ever they are, and make ſuch progreſs in your Kingdom, that it will at laſt ſlip into the moſt reſerved Societies.

At their eſtabliſhment they had no greater adverſary than the *Sorbonne*, which at preſent favours them, by reaſon of that multitude of young Divines who have ſtudyed in their Colledges. Other Schollers will do the like; and

will

will in time be advanced, and may be admitted into the chief Offices in your Parliaments, holding the ſame Doctrine, withdrawing themſelves from your obedience, permitting the loſs of all the Rights of your Crown, and Liberties of the Church of *France*, and judging Treaſon committed by a Church-man not puniſhable by your Lawes.

We have been ſo unhappy as to have ſeen in our dayes the effects of their inſtructions upon your ſacred perſon; *Barriere* (I tremble Sir when I pronounce that word) was inſtructed by *Varade* the *Jeſuite*, and confeſſedly had taken the Sacrament, upon the Oath he had adminiſtred him for murthering you. Having failed in his enterprize, others raiſed the courage of that little Serpent, who performed in part what was conſpired.

Gingnard the *Jeſuite* wrote books to juſtifie the Parricide of the late King, and confirm the Propoſition condemned in the Councel of *Conſtance*.

Why ſhould not we fear when we think upon theſe miſchievous Acts of diſloyalty, that they may be too eaſily renewed? If we muſt paſs our dayes in continual fear to ſee your life in danger, what repoſe can we find in our own?

Were it not impious to foreſee the danger and miſchief, yet draw it ſo neer you? were

not

not this to plunge our ſelves into the depth of miſery, and not to deſire to ſurvive the ruine of the State which as we told you already is at no greater diſtance than of the length of your life.

Thanks be to God, Sir, for the mutual Amity between you and the Pope; God preſerve you long in your Throne, and him in his Charge. But if age or infirmity ſhorten his dayes, and his Succeſſor ill affected to your Crown, ſhould inſheath againſt you his ſpiritual Sword, as his Predeceſſors have done againſt other Kings of *France* and *Navarre*, what regret would it be to your Subjects to ſee in the midſt of us ſo many enemies of your Eſtate, and Conſpirators againſt your Majeſty, as againſt that of the late King of bleſſed memory? how dreadfull would it be to behold them in the bowels of the Realm, who have been the Authors and principal Miniſters of the Rebellion in his Reign, and not guiltleſs of his murder?

They ſay, they ought to be no more charged with paſt faults than other Orders and Companies which have failed no leſs than they. But it may be ſaid to their prejudice, that though fault may be found in other Orders and Societies, yet it hath not been univerſal. The companies were divided, and all the members did not withdraw themſelves from

the obedience due to your Majeſty, but thoſe of their Society have continued united and cloſe-linked in their rebellions, inſomuch that not only not one of them ſtood on your part, but were all moſt partial for the ancient enemies of your Crown, uſed the advantage of being in your Countrey to act more maliciouſly againſt your intereſt: *Otho* one of their Society being choſen for chief by the 16 Conſpirators.

And if I may be allowed to interweave among our own a paſſage taken from foraign affairs, it ſhall be that lamentable one in the Hiſtory of *Portugal*. When the King of *Spain* attempted the uſurpation of that Kingdom, all the Orders of Religion ſtood firm in the obedience due to their King, the *Jeſuites* only deſerted him to advance the Dominion of *Spain*, and cauſed the death of two thouſand Fryers, and other Eccleſiaſtiques, for which they had a Bull of abſolution.

Their Doctrine and Deportment in time paſt cauſed that when *De Chaſtel* roſe againſt you, there followed an Arreſt as well againſt him as againſt thoſe of their Society condemned by your mouth. An Arreſt which we have conſecrated to the memory of the happieſt miracle of our time; judging from thence, that if they continued to bring up Youth in that miſchievous Doctrine, and Damnable inſtruction,

ſtruction, your life could not be in ſafety, which made us paſs over thoſe formalities which oblige us to judge of Cauſes in our Conuſance by regular inſtances, which we poſtpoſed to the ſafety of the publick, by ſentencing them who being peculiarly ſubject to the Juriſdiction of your other Courts, might in ordinary caſes have claimed exemption from ours, But

We had not any malice, envy or ill will againſt them in general or particular; if we had, God had puniſhed us for being their Judges, though the atrocity of the Crime, and the affection we had for your Majeſties preſervation for the future, invited us to give this Arreſt, though executed within the Juriſdiction of the Parliament of *Roven* and *Dijon*, by your commandement, and met with no reſiſtance from any but them, who were not well ſetled in their obedience to your Majeſty, and could not but with difficulty part with their ill will and diſaffection to your Government.

They complain by their writings that the whole Society ought not to be charged with the faults of three or four: But their enormities are ſuch, that had they been reduced to the condition of thoſe, called *the Humble Fryers*, they had not had juſt occaſion to complain: one Fryar of that *Order* had plotted only the Aſſaſſinate of Cardinal *Borromeo* about thirty years ſince, and the whole *Order* was ſuppreſſed,

and

and for ever aboliſhed by Pope *Pius* the fifth, purſuant to a reſolution of the Colledge of Cardinals, notwithſtanding all the inſtance of the King of *Spain* to the contrary: our judgement is not ſo ſevere, if they ſay there is no compariſon between their *Order* and that of the *Humbled Fryars*, theirs being far greater, we ſhall tell them that there is leſs compariſon between a Cardinal and the greateſt King of the world, exalted far higher above a Cardinal than their *Order* above the meaneſt that may be: That the *Humbled Fryars* were in leſs fault than they, for one only of them was author of the Aſſaſſinate of the Cardinal, but they all are guilty of your parricide by means of their inſtruction.

We do therefore moſt humbly beſeech you, that as you approved of the arreſt ſo juſtly given, and then neceſſary to deter ſo many traytors from conſpiring againſt you, ſo it may pleaſe you to maintain it, and caſt your eye back on the danger we then were in to ſee the life of our Common Father taken away, which is dearer to us than our own, and we could not but expect the ſhameful reproach of diſloyalty and ingratitude; did we not keep in perpetual memory the danger you were in, ſince 'tis you have reſtored us our lives, our peace, and our eſtates. The remembrance of the paſt ought to ſerve us for precaution to take ſuch *Order* that we be not for want of foreſight buried in the abyſs of

a ſe-

a ſecond ſhip-wrack. I cannot omit a particular petition on the behalf of the univerſity that you would have pity and compaſſion for it, which cannot but dread the conſequences that may enſue upon the admiſſion of ſo pernicious an *Order* as thoſe we have ſpoken of.

Theſe are in ſhort our humble Remonſtrances and Reaſons that have ſtayed us from cauſing your letters to be publiſhed, fearing leaſt we might be juſtly reproached to have proceeded with too much facility to the verification.

Extracts out of the Book intituled, An Image of the firſt age of the Society of the Jeſuites; *wherein is ſeen that ſpirit of pride and ſelf-eſteem that reigns in this Society, even to extravagance.*

THere need not any great reſearches to evidence that the *Jeſuites* practiſe thoſe maximes of pride they teach other men. That one book they compoſed to give the world an image and repreſentation of their Society, is ſufficient to demonſtrate that ambition, vanity and preſumption, inſpire men, with nothing which theſe fathers believe not allowable, and that the deſire of Honour and Glory they take for the object of their conduct in all things, hath tranſported them even to the utmoſt extravagances.

The

The Society is the fiery chariot of *Israel*, a troop of burning and shining Angels.

The Society, say they, *is that fiery chariot of* Israel, *which sometimes made* Elisha *weep over that in which he ascended, and that now by the particular favour of God, this and the other world rejoyce to see it brought back in the necessities of the Church; wherein if you inquire for Armies and Soldiers which every day multiply by new victories their triumphs of the militant Church, you will find them in this Society, being a choyce Troop of Angels, who in Animal forms execute in this warfare the desires of their Soveraign head,* Lib. 3. Orat. 1. Pag. 401.

As the Angels illustrated with the brightness of the Divinity, shine as streams of light and perfection; so the Companions of Jesus imitating the purity of Angels are closely united to their Origin, that is, to God, from whom they derive those quick and ardent motions, those clear and bright rayes of vertue, loosing all impurity of pleasures in that furnace of Soveraign and most chaste love that consumes them, and attaining such degrees of clarity and perfection, that they have sufficient, not only to trim their own lamps, but to communicate to others a light mingled with heat, being no less illustrious by the splendour of their vertues than divinely inflamed by the ardour of charity, ibid.

They are all eminent in learning and wisdome, 'tis the Society of the Perfect.

They are Angels like St. Michael *in their combates against hereticks, like* Gabriel *in the conversion of infidels, like* Raphael *in the consolation of Souls, and conversion of sinners by their Sermons and Confessions; they all express as much promptitude and fervency to confess and catechize the poor and the ignorant as to govern the consciences of great Men and of Princes, and are all no less famous for their learning and wisdom, than those who direct and govern those Princes; So that we may say of the Society, what* Seneca *said in his* 33. Ep. *that there is inequality when eminent things are rare and remarkable, but that a tree is not admired where all others of the forrest are of equall height. And here cast your eyes which way you please, you shall not discern any thing which would not be eminent above others, were it not placed among such as are of equal height*, Lib. 3. Orat. 1. Pag. 402.

We cannot doubt now, but it was in their favour, as themselves assure us, that the Abbot *Joachim* propheſied, *That at the end of the world there should be a Religious Order composed of* Perfect men, *who should imitate the life of Christ and his Apostles.* These good Fathers are doubtless the same, for they are almost all perfect, and all so eminent in the Art of governing consciences,

ences, as they call it, that what is rare elsewhere is so common amongst them, that excellence looses its lustre, because it is common, and that miracles are not admired, because ordinary with them.

Sure *Avila* and St. *Francis de Sales* nere thought of this Society, when they said, that we may be to seek a good Director of conscience among a thousand, since there is so great a number in this *Order*, that even those who confess the people are as learned, and as wise as those that confess Princes, that whereas elsewhere we may be to seek one good Director among ten thousand, we shall hardly find one bad among ten thousand of these Fathers, being all good and excellent, and numerous beyond imagination, and all as able as the Confessors of the great men of the world. *O multitude of Sages!* which is the health of the Universe? they are all as ready and fervent to confess a poor man, or instruct an infant, as to govern the consciences of Princes. O multitude of Saints! O disinteressed charity! O seraphick zeal, the Glory of Christianity!

They are all *Lions*, *Eagles*, *Heroes*, choyce men, thunderbolts of war, born with helmets on their heads, every one worth an Army.

Admire you the courage of undertaking in one of

these Fathers? They are all masculine persons, or rather generous Lions, not dismayed at any danger, slighting with constancy all misadventures: Paleness and fear prevail not upon them; you shall see these Heroes receive with undaunted force of spirit, for the cause of God and Religion, all the tempests and storms of heaven, in the midst of fire, thunders and lightnings. After the example of the Apostles, whose lives and travels they strive to imitate and represent; they share among themselves the whole earth, and distribute the spoils and victories between them.

The spirit of the Lord animates these new Samsons——*They are of the Spirits of Eagles, seizing with a marvellous swiftness, like those birds on the prey at greatest distance,* Lib. 3. Orat. 2. Pag. 402. *& seq.*

All they of the Society *are born, as 'tis said of some children, with Helmets on their heads, because they are to be exposed to the point of the sword, to the buffets of Fortune, and all the injuries of their enemies.* Prol. Herof. Societ. *Immortal God! what choyce men, what thunderbolts of war, what a flower of Chivalry, what pillars, what tutilar Angels and protectors of the Church are they? I dare affirm every one of them capable of the greatest matters, and worth an Army; for maugre the rage of the Enemy, by the favour of heaven, and with the applause of all the world, one of this Society carries the victory against so many Enemies,*

that

that you would swear, a compleat Army not capable easily to overcome. Judge from hence what the Society joyning their Forces in an intire body can do. This Society, (shall I say of men or Angels) what ruines, what massacres, of errours and vices will it not procure? what succours will it not afford the Church when attacked? But why say I, shall afford? We may rather say, what hath she not afforded? As we may believe foretold by the Oracle of the Royal Prophet, Psal. 67. *since the Hebrew interpreters,* Arias montanus Pagninus, and Genebrard, *instead of* Your living creatures render it your Society, your Congregation, your Elect, your Troop shall inhabit the Land; *and the Chaldee Paraphrase hath exprest it,* You have prepared an army of your Angelical troops, To do good to the poor of God. *I take this passage as if the Prophet inspired by God had had a near view of the Society of Jesus in his visions,* Pag. 410.

These Fathers are so prophetical, that they are not content to speak magnificently of their Society by studied discourses in prose and verse, but in imitation of the Prophets of the Old Testament they express themselves by actions and representations that are obvious to the sight, and dazle our eyes. This was seen in the City of *Goa*, when to celebrate their Secular year, they caused a triumphant Chariot to be drawn, wherein the Society was represented with all the pomp and splendour they could devise: 'Tis

true, this Chariot was not lift up in the air as that of *Elias*, but in recompence of that defect it was view'd and admired by a great number of persons, and trilled through the town with the acclamations of the beholders.

They went not to heaven to seek Angels to guide it, that had been too troublesome, they chose them among their Schollars, who became Angels by changing their habits : These young Angels provided of white robes and wings of all colours were imployed to draw some of these good Fathers in the chariot for a spectacle to the whole City.

This triumph was accompanied with delicate musick, which ceased not till silenced by a more masculine, composed of the sounds of Drums and Trumpets, which sounded an Alarum and Charge when they came to any narrow lane; for there they must engage the Devils, who placed there of purpose pretended to stop the chariot, and hinder the triumphant Society to finish their carreire : But as the Society is ever victorious, so these combats ended alwayes to their advantage; and the Devils being chosen, as well as the Angels, out of their Schollars, were of intelligence with them, not to make long or eager resistance.

While they thought nothing, but the pleasure of their divertisement, an accident which all their prophetick prudence could not foresee,

marred

marred all their mirth, and was an ill omen to their proceedings : One of the wheels of the Chariot faſtned in a hole whence all the vertue of theſe *Elias's* who were in it, and the ſtrength of the Angels that drew it could not get it out, though the poor Angels ſtrained hard to ſtir it, but in vain; then, as their cuſtome is in extremities, to make uſe of any thing to ſerve their turn, they were neceſſitated to invoke the aid of of their Devils to pull out their Chariot, which they did, but not without the laughter of the ſpectators, and ſcandal to many who begun to ſay publickly, *That the devils had at leaſt as great a ſhare in the triumph of the Jeſuites as the Angels.*

He that is really vertuous, however things happen, continues ſo ſtill : But when one is not in reality an *Elias* or a *Saint*, but goes to heaven only by emblem, and in a machine all is in diſorder when the machine fails: This may be confirmed by another accident at the ſame time, and in the ſame City.

One of theſe Fathers praiſing the Society in his Sermon, compared it to a clock which is under Regulation, and regulates all other things; but as he enlarged magnificently upon the ſubject, the Clock of their houſe by misfortune ſtruck above a hundred, and by the irregularity cauſed ſuch diſorder in the auditory, that they could not forbear mocking the Preacher and the

Society, which they publickly ſaid was as juſt and regular as their Clock.

The Society is a great miracle like the world, and therefore needs not do miracles.

The principal and greateſt miracle of the Society, is, the Society it ſelf; There is not in the world a miracle greater than the world: The ſame may be ſaid of the Society, as being a little world of it ſelf; This great body of the Society moves and turns by the will of one man; to move it is eaſie, but to trouble it difficult: He that ſees a multitude of men flouriſhing in age, excellent in parts, and eminent for their vigour and vivacity of ſpirit, conducted and governed ſo long in the Cariere of Vertue, and learning for the ſervice and advantage of others without any interruption in their courſe, and upon examination doth not judge it the principal and greateſt miracle, let him not expect another from the Society. 'Tis my opinion, that as in the world there is no greater or other miracle than the world it ſelf, ſo there cannot be found in the Society a greater miracle than the Society.

Think it not ſtrange then if the Jeſuites do not any particular miracles as other Orders of Religion in the firſt age of their inſtitution have done, and expect not the ſame from Ignatius *their Founder, who did no miracle at the foundation of the Order, as* Ribadeneira *in the firſt edition of his life*

aſſures,

aſſures, whereas other Founders have done ſo many, ſince the Society is a publick and perpetual miracle, as the Creation and preſervation of the world.

I know it may be ſaid nevertheleſs, that the Foundation, Propagation, and ſubſiſtance of the Church over all the Earth in the time of *Paganiſme* was much more miraculous in the firſt ages, than the foundation and extent of the Society of *Jeſuites* among *Chriſtians*, and that the Church did millions of miracles by the Saints and Biſhops who ſucceeded the Apoſtles, which by conſequence were ſo much more deſirable in the Society of *Jeſuites*, as it is an *Apoſtolical Order*, (if they interpret of it the *Prophecy* of *Abbot Joachim*) deſtin'd for converſion of Hereticks, Infidels, and ill Chriſtians, to which miracles would be very ſubſervient: But we muſt believe that though no miracles are to be found amongſt them, as they ſay here, were not to eſteem them leſs Apoſtolical or leſs Holy, for theſe ſixty or eighty years laſt paſt ſince the death of their firſt Fathers, becauſe their Society is a miracle of miracles, and that though the *Orders* of St. *Benedict*, St. *Dominick*, and St. *Francis* did ſo many miracles in the firſt age of their inſtitution, it proceeded not from their ſanctity alone, as if it were greater than that of the *Jeſuites*, who are (as they ſay) *A Society of Angels, of new Apoſtles, new Samſons, full of the Spirit of the Lord, and the moſt perfect of all Or-*

ders; but becauſe God would ſupply the defects of thoſe Societies in general by the particular miracles of their individuals, whereas the default of particular *Jeſuites* who work not miracles is recompenced & made up by the general miracle of the Society it ſelf, and the imperfection of all the members in particular by the univerſal perfection of the whole body.

That the Society is the Oracle on the breaſt of the *High Prieſt* who decides infallibly thereby.

When I conſider the ſquare form of the Oracle, I diſcover the Society figured thereby as ſpread into the four parts of the world: And when I behold the three rowes of four precious ſtones to a row, whereof it conſiſted; (Theſe good Fathers are deceived, for according to the Text they ought to have ſaid four rowes of three precious ſtones to each row) it repreſents to me the divers works of ſeveral of this Society which tranſcend Nature, but are confirmed by the Doctrine of Truth: When I call to mind that this Ornament was carried on the breaſt of the High Prieſt of the Jews, methinks I behold this little Society wrought in as it were on the breaſt of a more holy Pontife: *The Church will not be offended with theſe expreſſions, becauſe ſhe loves the Society, not only more than ſhe ought, but more than indeed the Society deſerves. Nr will other Orders of Religion*

ligion wonder at it, ſince this hinders not but that they continue as alwayes in the Church, what the Table, *the* Manna, *and the* Rod, *thoſe three Oracles of the Ancient Religion, and inſtruments of ſo many prodigious miracles were in the Ark of the Covenant*, Lib. 5. c. 5. p. 622.

This ſublime Elegy of this admirable Society obliges us to render it extraordinary honours, for can men ſay more, than that it is the Oracle of the Doctrine of Truth, which the High Prieſt of Jeſus Chriſt carries on his breaſt, and on his heart, as the Scripture ſaith in *Exodus?* It was called *The Oracle of judgement*, becauſe as *Vatablus* and other Interpreters ſay, *The High Prieſt never gave judgment in matters of importance, but he had this Ornament on his ſtomack*; and as others ſay, *Becauſe it contained the Judgement and Decree of God, that the High Prieſt ſhould be adorned with a ſoveraign doctrine, and moſt perfect accompliſhed purity of manners.* So it may be believed with reaſon, that the Society of *Jeſuites* ſo ſtraitly united to the Pope, is the Oracle of his judgement, being as eminent in Knowledge as Sanctity; Nor may men admire any more that they maintain the Pope infallible, provided he firſt conſult the Divines and Scholaſtical Doctors, among whom they eſteem themſelves with good right to hold the firſt rank, *as maſters of the world, the moſt knowing of mortals, the teachers of all Nations, the Apollons, the Alexanders of*

divinity, and the Prophets come down from heaven, who deliver Oracles in œcumenical Councels; and ſo ſharing infallibly with the Pope, on whoſe heart (they tell us here) their Society reſts as the Oracle of Doctrine and Truth, which he ought to conſult in affairs of moment, as the High Prieſt of the *Jewes* never conſulted the Deity, but clothed with this Ornament; ſo that we are to conclude, that there is juſt cauſe to believe the Pope infallible, when he takes advice of this famous Oracle of Truth, or doth any thing in favour of the *Jeſuites*, as in the name of *the Company of Jeſus* granted them by *Paul* the 3*d*. at their deſire, with many extraordinary and unheard of priviledges, as they themſelves teſtify, when they ſay, That the Popes having ſaid in their *Bulls*, *That this Society hath been raiſed by the Providence of God*; *their judgements in theſe things are not ſubject to errour, becauſe it ſeems God gives his Oracles by him*: But the Popes infallibility is ſubject to conteſt when he cenſures the Books of three famous *Jeſuites*, *Poza*, *Bauny*, and *Cellot*, with ſuch brands of errours and hereſies condemned, that he makes their Books of the number of prohibited ones, ſo dangerous and pernicious, that they ought not to be read or imprinted; and then when he darts the intire thunderbolt of *Anathema* againſt the Book of *Rabardeau* the *Jeſuite*, ſaying, *That the Sacred Congregation having maturely examined the*

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propositions contained in his Book, hath judged that there are many rash, scandalous, offensive to devout eares, seditious, impious, intirely destructive to the Papal Power, contrary to the immunities and liberties of the Church, approaching very near the heresies of the Innovators, erronious in the Faith, and manifestly heretical.

For there is cause to believe, that the Pope consults not his Oracle, when he acteth against it, and attributes to the famous Authors of this *August Society, falsities, impieties, and heresies approaching neer those of the Innovators*: And why should not the Disciples of the *Jesuites*, piously believe, that it were easie for this High Priest on these occasions to have seen false visions, than that these Oracles of Doctrine and Truth should become lyers.

Now me thinks these good Fathers ought to reserve their humility, and modesty for some occasion, and not call her the *Little Society*, when they tell us, their Society *is the Oracle of the Soveraign Pontife*, and spread through the four parts of the world, Elogies that denote her of the greatest grandeur, excellence and extent of all Societies in the Universe: But it may be, that when they say, *This Society fastned on the breast of the Pope*, they would qualifie her with the title of *Little*, lest men should think she might lye heavy on his stomack, and be a burden to him because of her greatness.

As for what they add, that the Church loves their Society more than ſhe ought, or the Society deſerves; 'tis a modeſty not to be approved, for that in *Truth the Church* ought intirely to love thoſe who are not only the Reſtorers of *the Life of Chriſt and the Apoſtles among men*, A Society of Angels and Heroes, but are beſides the Oracle of Doctrine and Truth, which he who repreſents her Head and her Spouſe carries on his breaſt; ſhe owes them not love only, but reſpect, Truth being venerable of it ſelf, and the Oracles of Truth deſerving a double Reverence.

As to that they inſinuate of purpoſe to ſweeten the Envy of other *Orders* againſt their Society, *That other Orders of Religion are in the Church, what the Manna, the Tables, and Aarons Rod were in the Ark of the Covenant*; and that they call theſe three things, *the three Oracles of the Ancient Religion*, to make the Title they aſſume of *the Oracle of Doctrine and Truth more paſſable and currant*; I fear the able perſons of other *Orders* will believe thoſe good Fathers do but jear them, making them believe that theſe three things were ſometimes Oracles, which they never were, but continued ſhut up in the ark without uſe in the external part of religious Worſhip, whereas this Oracle of Judgement, Doctrine and Truth was the moſt auguſt and neceſſary Ornament of the High Prieſt, without

which

which he could not execute any function of Prieſt and Supream Judicature : It ſeems by this, that the *Jeſuites* would reduce other *Orders* of Religion, to continue locked up in their Monaſteries, as reliques in their Cheſts, and as the *Manna*, *Tables* and *Rod* were in the *Ark*, and keep for themſelves all the honourable imployments of the Church which can have no favourable conſtruction among other *Orders*; moſt men, even thoſe who make profeſſion of piety, not loving to be mocked with falſe titles of honour pretended to be given them by thoſe who aſſume the true and moſt illuſtrious to themſelves: But though the patience and charity of good men of other *Orders* were ſufficient to bear this mockery with ſimplicity, it would not excuſe the malignity of the *Jeſuites* in offering the indignity.

The Example of Biſhops who preferred that of the Society to their Character and Titles of Honour.

A Biſhop in 1602. *Declared publickly, That he gloried more in the title of a brother of our Society, than in that of a Biſhop, and eſteemed it a greater Ornament than his Croſs and his Myter*, lib. 3. c. 7. pag. 363.

Not

Not long since a Bishop of the Realm of Naples, *who in his life-time had more love for his Mitre than for the Society, said at his Death, O holy Society, which I have not sufficiently known untill now, nor deserved to know thee, thou surpassest the Pastoral Crosier, the Mitres, the Purple of Cardinals, the Scepters, the Empires and Crowns of the world.* Lib. 5. c. 10. p. 667.

An excellent Document for our Lords the Bishops, Archbishops and Cardinals, if they love their Churches and Dignities more than the company of Jesuites, that is, if they are more Bishops, Archbishops and Cardinals than Jesuites. When they appear before God, Christ will not ask them whether they have loved their sheep, whether they have fed and guided them aright, and laboured for the good of the Church, but whether they have loved his Companions the Jesuites, upheld the interest, and favoured the enterprizes of this Little Society, of these Little and Beloved *Benjamins.*

A Bishop of *France*, who knew the *Jesuites* better than this Prelate of *Italy*, and was endued with a more Episcopal science, told these Fathers, That there was great difference between the Order of Bishops and theirs, for that there is no doubt that the former was of an holy institution, and its Authority necessary

for

for the preſervation of the Church, though all were not Saints who were inveſted with the dignity; but as for the *Jeſuites*, without examining particulars, the whole body was of no value, it being more than probable that the ſpirit of the world and politick reſpects had contributed more to their eſtabliſhment, than the Spirit of Chriſt; and that the Good *Ignatius* brought into it, was preſently deſtroyed by the intereſſed Ambition of his Succeſſors.

Three great Archbiſhops of *Malines*, who poſſeſſed that dignity immediately one after the other, and dyed reputed Saints, had thoughts very different from thoſe of the *Italian* Biſhop: For the ancienteſt of the three ſpeaking of the *Jeſuites*, ſaid, *Theſe men ſhall flouriſh at firſt, but afterwards become a Curſe to all People*; his Succeſſor added, *Theſe men ſhall trouble the Church*: The laſt Propheeyed of them in theſe words, *Theſe men ſhall become as the dung of the Earth.*

To conclude, the laſt Biſhop of *Cahors* lately deceaſed, whoſe piety was famous throughout the world, declared what value he had for the *Jeſuites*, having deſired the Abbot of *Terrier*, Grand Vicar of *Alby*, preſent at a fit of ſickneſs which brought this Prelate almoſt to his end, being about four months before his death to give ſome advice on this ſubject to

the Biſhops his friends, whereof the Abbot acquitted himſelf, having written to *M. de Pannez*, in theſe words, *Aug.* 22. 1659.

My Lord of Cahors *is of opinion that the Jeſuites are a Flayle, and ruine to the Church, ſo that he believed, that neither your Lordſhip nor any other Biſhop faithfull to God ought to imploy them; and hath charged me to tell you and others who tender the ſafety and advantage of their Dioceſes, that you ought not to admit them into your houſes, for that gives them credit, and gains them Authority with the people.*

The admirable Conformity of the Society of Jeſuites *with the Church.*

IN that proud Pourtraiture on the frontis-piece of this book, the Society is repreſented as a young Virgin with three Angels over her head, Crowning her with the three Crowns of Virginity, Learning and Martyrdome: On her right ſide ſhe hath an Angel ſounding a Trumpet, and ſaying, *Ignatius hath accompliſhed* 100 *years*: On the left ſide another Angel ſounding alſo a Trumpet, and ſaying, *Let him fill the whole world, Totum impleat Orbem.*

She hath the name of *Jeſus* on her breaſt, and ſaith, *Not unto us Lord, not unto us give the Praiſe; Non nobis, Domine, non nobis*: In her

her right hand ſhe hath a Pen, in her left a flaming Croſs, at her right foot Time, and at (I ſay not under) her left foot a Mitre and a Cardinals Cap.

On the brimms of the Picture are ſix Emblems anſwerable to the ſix books of this work, whereof the five firſt repreſenting the Society in General, ſhew her reſemblance with the Church.

The firſt Embleme, is The Name of *Jeſus* with the Sun and Moon Creſcent under it, with this Inſcription above, *The Society Derived of Jeſus*; and below this, *She hath all that the Sun hath.*

The ſecond Embleme is a Globe of Light with this Inſcription above, *The Society ſpread over all the World*; and below this, *She ſhines in all the World.*

The third Embleme is a Moon in the middle of the Night with this device above, *The Society doing good to all the World*; and below this, *She preſerves all things in the midſt of night.*

The fourth Embleme is a Moon Eclipſed by the interpoſition of the Earth between it and the Sun with theſe words above, *The Society ſuffering evil from the World*, and below this, *Eclipſed by the oppoſition of the Earth.*

The fifth Embleme is a Sun, Moon, and ſhadow of the Earth with theſe words above, *The Society more glorious by perſecution*, and below

low theſe, *Fairer for the ſhadow.*

Theſe five Emblemes are common to the Church with the *Jeſuites.*

The ſixth regards the Province of *Flanders* in particular, being The Lion in the Zodiack, with theſe words, *And this the Belgick Lion goes about.*

At the baſis of one of the Columns is a Palm, to ſhew ſhe ſhall flouriſh as that Tree, and on the other ſide, a Phenix to ſhew ſhe ſhall flouriſh like it; according to *Tertullians* interpretation, who renders the Greek Septuagint, *She ſhall flouriſh as a Phœnix*: But 'tis a miſtake from the equivocal term *Phœnix*, which in Greek ſignifies a Phœnix and Palm-tree, though the Hebrew word ſignifies only a Palm, and all other interpreters have rendred it accordingly.

'Tis to be obſerved, that they cite *Ulyſſes Aldronandus* a famous Author, who hath treated of Birds, becauſe he ſaith there are many Phœnixes, quoting his words to that effect, that their Society may be taken for a Company of Phœnixes.

At the foot of the Picture are two little Angels, one holding a Glaſs with theſe words, *Without ſpot*; which may be alſo ſaid of the Church, being termed to be *without ſpot or wrinkle*; the other carrying theſe words written, *Without Money:* The one denoting their Chaſtity,

Chaſtity, the other their Poverty.

At the end of the abridgement of this Volumn, they have painted the Image of a little Jeſus, framing a Ring on an Anvill, which he gives in Affiance of his marriage to the Society (which he eſpouſes) as a pledge of its eternal duration, with theſe words, *To give the Ring of Æternity for a Covenant of an everlaſting Marriage.*

In the firſt book they repreſent their Order as a new foundation of the Church, St. *Peter* and *Ignatius* were at *Rome*, St. *Paul* and *Xaveryus* among the Nations.

Twelve Apoſtles, ten Jeſuites, 72 Diſciples, 60 Jeſuites by the firſt Bull of *Paul* 3. *lib.* 2. *cap.* 2.

As the vertue of the Holy Ghoſt was ſhed on the Apoſtles, ſo was it on St. Ignatius *newly reconciled with God after his converſion, with as great an Earthquake, and equal fame,* lib. 5. c. 5. p. 635.

It is allowable therefore, if I miſtake not, to attribute without Arrogance to the Society of Jeſus *that Oracle which the Royal Prophet publiſhed in* Sion *the Church of Jeſus Chriſt.* Very excellent things are ſpoken of thee, thou City of God, the moſt High hath eſtabliſhed thee, and made thee immoveable againſt all adverſities: *ibid.*

It cannot be doubted but that the Society is exactly like the Church, if you conſider further the perſecutions ſhe endures; and that we may ſay of her, what St. Hillary *ſaid of the Church, that it is her property to conquer when moſt beſet with Enemies, to clear her innocence beſt when accuſed with moſt malignity, and to conquer when forſaken by the World*, lib. 5. cap. 1. p. 582.

St. Jerome *ſayes of the Church, that it increaſes by Perſecutions, and is crowned by Martyrdome; we may ſay the ſame of the Society, and ask with* Horace, *What part of the World but is wet with our blood.* Lib. 5. c. 4. p. 619, 620.

When I conſider the great favours and benefits done by Kings and Popes to our Society, it appears credible, that the Prophecy of Iſaiah, *which we rejoyce to ſee accompliſhed in the Chriſtian Church, belongs in ſome ſenſe to the Society of Jeſus:* Kings ſhall be your Nurſing Fathers, and Queens your Nurſing Mothers; ye ſhall ſuck the milk of Nations, and the Breaſts of Kings, the Lord ſhall be your everlaſting light, and your God, your Glory; the dayes of my people ſhall be as the dayes of a Tree, and the work of their hands ſhall continue many Ages. *Permit me to believe, that in this Prophecy Iſaiah did not only caſt his thoughts on the Church and people of God, but upon Ignatius and his Family, the brethren of the Society, and their excellent works*, lib. 5. Ora. 1. p. 686.

Jesus is to the Jesuites what he is to the Church, and fights for them as for Christianity, lib. 1. c. 4. p. 70. *To prove the truth of this, they cite these words of St.* Jerome *on the* 70th *Psalm,* Let us give thanks to Jesus our Chief, for he is our Captain who fighteth for us, and gains us the victory.

I will endeavour to make it appear, that Jesus hath shewed to the World that foundation and propagation of the Society, is like an illustrious monument, to make his Name admirable, and remain to perpetuity for the declaration of his Glory.

As Christ said to his disciples, that they should be hated of all men for his Names sake which is the Name of Christians, the whole Earth being then Pagan and Idolatrous, so they pretend they are hated and persecuted only for the name of Jesuites *they bear, though all* Europe *be Christian and adores Jesus Christ: And as Jesus Christ is in the Vessel of the Church, they pretend he is also in the Vessel of their Society, being as they call it an Epitome of the Church within the Church:* Lib. 4. c. 1.

Our Fathers had recourse to God in tempests, being seized with the like fear as the Apostles when they ran to Christ asleep in the ship: But Jesus is so in the Vessel of the Society, that as it was the Mariners safety to have in his Boat Cæsar *and his fortune, so the name of Jesus we bear*

is our assurance, though it be also the cause of our perils; he shall command the winds and the sea, and there shall be a calm: Lib.4. p.483.

All these passages cited by these Fathers in their favour, are no solid proof that the Authors of holy Scripture and the Prophets spoke of them, but shew their presumption and self-love in entertaining themselves with the thoughts of their excellencies, whereof they are so full that they see them in every thing: This is the cause they have so little respect for Holy Scripture, that they fear not to make it serve the desires of their heart, and to substitute themselves in the place of *Jesus Christ* and the Church. They have reason to fear, lest by abusing the Word of God with so much indignity and insolence, they make themselves of the number of those of whom St. *Paul* in his 3d chap. of the 2d to *Timothy* saith, *that having a form of godliness they deny the power thereof.*

The pre-eminence of Ignatius *above* Moses, *the Apostles, and Founders of Religious Orders.*

One of the three Sermons made by the *Dominicans* at the Canonization of *Ignatius*, which the *Jesuites* have made theirs by translating it out of *Spanish* into *French*, by their *F. Sollier*,

Sollier, and have been cenſured by the *Sorbonn*, hath theſe expreſſions:

We know that Moſes *with his Rod in his hand did great Miracles, in the Aire, the Earth, Water, Rocks, and in all he thought good, to the drowning of* Pharaoh *and his whole Army in the Red Sea. But it was the ineffable Name of God, which Learned* Toſtatus *Biſhop of* Aula *ſayes was graven in the Rod that wrought the Miracles: It was no great wonder then, that the Creatures ſeeing the Ordinances of God their Soveraign Lord and King, ſubſcribed with his Name rendred him obedience: Nor is it to be marvelled, that the Apoſtles did ſo many Miracles, for that they wrought all in the Name of God, by the vertue and power he had given them, ſealing it with the Inſcription,* In my Name they ſhall caſt out Devils, ſpeak with new Tongues, &c. *But that* Ignatius *with his Name in Paper, ſhould work Miracles greater than* Moſes, *and equal to the Apoſtles, that his Seal had ſo much authority, that the Creatures gave it quick and ſudden obedience; 'tis this that makes him the ſubject of our greateſt admiration.*

Upon which Article, the *Sorbonn* in their Cenſure printed in 1611. ſaith, that this manner of ſpeech whereby the name of the Creatures ſeems equalled to that of Almighty God; and where Miracles are leſſened and extenu-

ated for having been wrought in the Name of God; laſtly, where uncertain Miracles are preferred to thoſe which ought to be held for Articles of Faith, is ſcandalous, erroneous, blaſphemous and impious.

And in the 91 *page* of the ſame Sermon: 'While *Ignatius* lived, his life and manners 'were ſo grave, ſo holy, and ſo elevated even 'in the opinion of Heaven, that none but Popes 'as St. *Peter*, Empreſſes as the Mother of God, 'ſome Soveraign Monarch as God the Father 'and the Son, had the happineſs to enjoy a full 'Viſion of it.

Whereupon the *Sorbon* alſo hath declared, That this Aſſertion ſuggeſting that God receives benefit by the Viſion of a creature, is ſcandalous, and contains manifeſt hereſie.

In the third and fourth page of the 2d Sermon: 'Doubtleſs the Founders of other Re'ligious Orders were ſent in favour of the 'Church; But ſince theſe laſt dayes God hath 'ſpoken to us by his Son *Ignatius* whom he 'hath eſtabliſhed heir of all.

Whereupon the *Sorbon* hath further declared, that the application of the Text of St. *Paul*, *In theſe laſt days*, literally to any other but Chriſt, is ſcandalous, erroneous, and ſavours of blaſphemy and impiety.

Proud

Proud Compariſons of the Founders and Generals of the Society with Emperours, Conquerours, and Great Princes of the World.

They make an Apoſtrophe to *Mutius Vitteleſchi* their General, and ſay, 'All Poſterity 'ſhall know that you have been the firſt Ge-'neral in the end of the firſt Age, as *Rome* call-'ed their Emperours by the name of *Auguſtus* 'from the end of his time. *Lib.* 1. *Diſſert.* 5. p. 17.

They compare the union of the Jeſuites to that of two *Roman* Emperours, and to that effect tell us of the Emperour *Aurelian*, where two Emperours are graven with the Sun above them, giving them both equal irradiation, with this Inſcription, *The agreement of the Cæſars*, comparing the concord of the Jeſuites to that of Heathen Princes.

'When *Alexander* had tamed the Horſe 'called *Bucephalus*, *Philip* his Father told him, 'that he muſt entertain thoughts worthy the 'Generoſity of his heart, and by the power of 'Arms ſeek a Kingdom equal to his invincible 'courage, *Macedon* being too little for him. 'When *Ignatius* had ſo valiantly ſubdued the 'unruly paſſions of corrupt Nature, we 'have reaſon to believe that Chriſt ſtirred him 'up to undertake the greateſt matters in the

'world; uſing the like expreſſions, and ſaying, 'Rome and *Italy* are too narrow for thy cou-'rage, *Europe* is not large enough, ſeek out 'new Realms, and new Worlds wherein to 'plant the Trophyes of thy Religion. *Lib.* 1. *c.* 10. *Or.* 3. *p.* 118.

The Miſſion which Chriſt gave his Apoſtles to ſubdue all the Earth was ſomewhat more effectual, but not expreſſed in ſuch terms of Pride. But theſe Fathers are not aſhamed to make the Saviour of the World, and great pattern of humility, to ſpeak in Language ſuitable to their Arrogance and Preſumption.

They ſay further, That *Ignatius* had no need to imitate the Captain of the Hebrews, in commanding the Sun to ſtand ſtill, that he might have time to compleat his Victory, for he in the perpetual courſe of his illuſtrious and moſt glorious Victories, hath followed the Sun from Eaſt to Weſt almoſt throughout the World: And having conquered himſelf, he had cauſe to hope to conquer the Univerſe.

What could be ſaid more of Chriſt? who ſaith in the Goſpel, that he hath overcome the world; of whom the Church ſings, that he hath ſubdued all the Earth, not by the edge of the ſword, but the wood of the Croſs, whom *David* compares in the 18 *Pſal.* to the Sun, who ſets out from one end of the Heavens, and continues his courſe to the end of it.

it again, nothing being hid from the heat thereof.

Were *Ignatius* at this day raiſed from the dead, his humility would be offended with words ſo full of vanity and pride.

The Epitaph of *Ignatius*.

You that by the felicity of wit, and excellence of conceit can repreſent in your fancyes the images of Pompey *the* Great, Cæſar *or* Alexander, *open your eyes to truth, and you ſhall read on this Marble, that* Ignatius *was greater than all theſe Conquerours.* Lib. 2. p. 180.

The Epitaph of *Xavier*.

Stay awhile you Heroes, Great ſpirits, and Lovers of vertue. You are not to do, or undertake any thing more, ſince Xavier *is buryed under this tombe: But I am deceived. There's nothing in a manner here of that Great Apoſtle of the Eaſt, couragious beyond nature, illuſtrious beyond imitation, admirable beyond envy, the companion of* Jeſus, *the Son of* Ignatius *that immortal Angel in a mortal body. There's nothing here, I ſay, of him that could be corrupted, ſince he had not any thing ſubject to corruption, who ſubdued more people to the Church than the Romans and Greeks did to their Empires in ſeveral Ages.*

We may with good reaſon ſay to the Jeſuites in the words of Chriſt, *Matthew*, c. 23. v. 29.

Wo be to you Lawyers and Phariſees hypocrites, who build the tombs of the Prophets, and garniſh the Sepulchers of the righteous. For methinks, they mock theſe Saints, when on the one hand they praiſe them to exceſs, to draw thence glory for themſelves, and on the other hand follow another ſpirit and contrary Maxims: To ſhew the difference between the conduct of the Jeſuites and that of *Xavier*, it will be ſufficient to report what themſelves ſay of this Saint, that though he was Nuntio from the Pope, yet when he arrived at *Goa*, he went to proſtrate himſelf at the feet of the Biſhop, to inform him for what end the Pope and the King of *Portugal* had ſent him into that Countrey; he preſented to him, and left in his hands the Popes Brieves, promiſing never to make uſe of his Authority as the Apoſtolical Nuntio, further than it ſhould pleaſe the Biſhop to allow; To which the Author of the hiſtory addes, that he alwayes kept inviolable his cuſtom of ſubmitting to the Prelates of the Church, of what degree ſoever: Theſe are the words of *F. Daniel Bartoli, lib.* 1. *della* 1. *part. dell. hiſt. della Comp. de Jeſus nell' Aſia.* But the Jeſuites, no otherwiſe qualified than as brethren of the Society, do every day exalt themſelves againſt the power of Biſhops, and pretend to preach and adminiſter the Sacraments in ſpite of them, which hath obliged a great number of the

the best Bishops of *France* to interdict them.

Vain and false Elogies of other Authors.

Lessius, say they, *hath gotten eternal reputation, not only by the works of his wit, but the renown of his Vertues, and was consulted as an Oracle from all parts of the world*, Lib. 1. Dissert. 5. pag. 17.

When Laine's *spake in the Councel of* Trent, *for the Conception of the Virgin without Original Sin, the whole Co[illegible] man speaking out of a Chair, but as a Prophet descended from heaven, for pronouncing of Oracles, declaring of mysteries, and publishing of secrets: And he by his eloquence preserved the Virgin from receiving a spot in the purity of her conception, and fetched out that stain she had received before by the opinion of many (he means the Dominicans)* lib. 1. Or. 5. p. 139.

'Tis principally from Spain *those great men issued, who by the excellence of their parts, and depth of their learning have extended the limits of Sacred Knowledge, have been the Ornament of our age, and will be the admiration of posterity*, lib. 11. c. 4. p. 211. He means *Suarez*, *Vasquez*, *Molina*, and others, to whom they may now add *Escobar*, *Guimenius*, *&c.* infamous for errours and ignorance, as the others celebrated for learning and knowledge.

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What ſhall I ſay of thoſe Ramparts of ſacred learning, *Suarez* and *Vaſquez*? *Who in the great heap of difficulties oppoſed to their ſcrutiny, and the vigour of their wit, believed, and with reaſon, that they could penetrate through all, and that nothing could be inacceſſible to them? What vaſte thoughts had* Cornelius de la Pierre *who hath comprehended in his* Commentaries *all the Holy Scripture? What ſhall I ſay of* Sanchez *and* Leſſius, *thoſe men of knowledge, ſo pure and ſo perfect? they ſhould have added Virginal and Maidenly, for* Alegamb *gives their knowledge that title of honour*, lib. 5. c. 6. p. 644. Suarez *whom the moſt knowing perſons have not doubted to call the Univerſal Maſter of this Age*, p. 438.

It muſt be confeſſed, that there are in the Society of the *Jeſuites* ſome knowing perſons, but when they take occaſion from thence to extoll themſelves above all the world, they give juſt cauſe of complaint, that the knowledge of thoſe few ſerves only to blow up the reſt with pride and vanity, even to the meaneſt conducters and miniſterial officers, they all have great opinions of themſelves, though no right to the praiſes of the Society; ſo that when they hear the magnificent Encomiums they give *Vaſquez*, *Suarez*, and ſome others, they eaſily perſwade themſelves, that they are conſiderable members of ſo illuſtrious a body, and that one day they ſhall have their badge of dignity, and a more honourable

nourable place in the Records of the Society.

Their vain and pretended Conformity with Jesus Christ.

'Tis not enough for the ambition of the *Jesuites* to compare their Society with the Church, the spouse of Christ, and to represent him working on an anvil, a ring to be given them in token of an indissoluble marriage with the Society; but all the great volumn of *the Image of their first age*, consists only of comparisons of themselves with Christ, making the resemblance to lye in Five points, which are the subjects of the five Books of that work, which they have abridged and placed in the beginning of their first Book, as followeth:

1. *Jesus Christ made himself of no reputation.*

Ignatius descended of an Illustrious Family, was reduced to beg his bread. Hence sprang this little Society (so they call it here:) They persevered well in the humility of their Founder, when in *China* they quitted their ordinary habit, and went as Gallants, to prevent, as they affirm, the contempt that attends a poor appearance.

2. *Jesus Christ increased in wisdom, in age, and in grace in the sight of God and of men.*

This is the Image of the Society Crescent; 'tis strange, that notwithstanding the knowledge

men have of the irregularities of the *Jesuites*, they have vanity enough to think to perswade the world, that they exceed in vertue all their Predeceſſors; but whatever they ſay they cannot be believed without new *Idea*'s of their firſt Fathers.

3. *Jeſus Chriſt began to do and teach.*

This is the Image of the Society acting; and when they write of their continual labours, they write, *In this thou approacheſt nearer to Chriſt, O Glorious Society, which haſt produced works of ſuch Grandeur*: But what could be ſo horrible as the *Idea* we ſhould have of this Society, if we were perſwaded ſhe hath acted and ordered her conduct according to thoſe maximes which her Caſuiſts have written and taught?

4. *Jeſus ſuffered a ſhameful death.*

This is the image of the Society ſuffering, but he endured a little more, but boaſted much leſs than theſe men do.

5. *Jeſus Chriſt through ſuffering is paſt into Glory.*

This is the image of the Society triumphant: It might be wiſhed, theſe Fathers would not ſo much ſeek their Glory of men, that they might have a greater ſhare in that of Chriſt, who in the Goſpel hath forbidden us to ſeek our own Glory.

When the *Jeſuites* compare their *Hero*'s, to *Alexanders*, *Hercules*, *Pompies* and *Cæſars*, the

ſtyle

ſtyle is tollerable, though very ridiculous. 'Tis not very rare for men, even writers, to want judgement and common ſenſe; but whatever theſe good Fathers ſay, they are too well known to be taken for Angels. Yet ſince they lift up their voice to heaven, and affect altogether to compare their Society to the Church, and themſelves to the Apoſtles, and to Jeſus Chriſt whom they look upon as their companion, it may do well to advertiſe the world how dangerous and irregular their paſſion is, which makes them uſe ſuch extravagant expreſſions.

They ought to remember that we cannot draw near to God but by humility, and that the way intirely to deface the ſmall remainder we have of reſemblance with him, is, not to acknowledge our diſtance from his Grandeur, his Holineſs and his Goodneſs, and not to lay ſufficiently to heart that we are really meer nothings as he is the Soveraign Omnipotent Eſſence.

Pride being the firſt crime that corrupted Angels and Men, is alſo the moſt deeply rooted in our nature; ſo that there alwayes remains in us an inclination to deſire with our firſt Parents to be like the moſt High, and to make our ſelves and the things we affect, Idols to be ſet up in the place of God.

'Tis true, that ſince the light of the Goſpel, there have not appeared where Chriſt is adored, any perſons ſo impudent to cauſe themſelves to be worſhipped as Gods, or that durſt attribute that honour to any other man: But we ſee a ſhadow of this diſorder in *Chriſtendome* it ſelf; for as ſoon as it falls out that we have a vertuous friend, becauſe we dare not make him a God; yet this doth not reſtrain us from making him a Saint, and if we may be believed, the greateſt in *Paradiſe*; and if it lye in our power, we extol him ſo high, that none but *Chriſt* ſhall be fit to compare with him: But this paſſion more eaſily ſpreads in communities and ſucceeds more happily; they cover it with the preſence of the *Glory of God*, promoted by publiſhing holineſs, which is no where ſo reſplendent as in the Saints: They make it their devotion, and ſubject of their zeal to commend the members of the Society. One *Jeſuite* thinks he merits by praiſing another, and as that other is of his coat, ſo he agrees in the practice as well as profeſſion of the ſame rule, and is his companion, his brother and other-ſelf, obliged to barter Elegies, and make ſuitable returns for the commendations received: But it might have been affirmed, that the ambition of theſe Fathers had proceeded further than themſelves could have imagined, had they not taken ſuch care to make it appear with a witneſs in the proud repreſentation

they

they have made of their company: Because there are amongst them some persons reputed holy and learned, they would impose on the world to have no other *Idea* of their Society, but that it is composed only of persons no less chaste and bright than the Angels, and have not a body but to fight and to suffer for *Jesus Christ*. There is nothing on Earth, as they say, wherewith to compare this Holy Society, but the Church of *Christ*, with this difference, that the Church is obliged to continual mourning for the rareness of Vertue among the members thereof, and because the wheat is almost all covered with chaff, whereas in the Society there is only wheat without any chaff. The Church hath this advantage, that none can be saved but in her bosome; but though all that live there are called to salvation, yet few are saved, and chosen for heaven. And those few who are happy enough to be saved, and persevere to the end, must do it with much labour, and continual combates against their infirmities and imperfections the whole time of their life. They confess with St. *Paul*, they see no good thing in themselves, that the law of sin from which they are not intirely exempt, causes them often to do the ill they would not, as the weight of their corruption hinders them to do the good that they would; they acknowledge, that though they are enlightned with the Faith, their light

is but ſmall, and would be wholly extinct, did they not conſtantly pray to God to increaſe it; that they find themſelves often involved in ſuch darkneſs, that they know not what they ought, or ought not to do, to perform the repentance they owe unto God, and the charity they are obliged to pay unto their neighbour.

Lo here, what men the Saints of the *Church* of *Chriſt* are! they alwayes walk in humility, in fear and in ſelf-denial, knowing they muſt fall when they quit this path; but the Church of the *Jeſuites* is all perfect, and compoſed intirely of perſons that are perfect, there are no children nor imperfect ones amongſt them; they are all born with helmets on their heads, they are all *Phœnixes*, *Heroes*, and men at arms, they have all ſtrength ſufficient to conquer, and more wiſdome is neceſſary to govern the world.

Moreover they are all Saints, and ſhall be all ſaved; they have expreſs Revelations which put it out of doubt, that for three hundred years, and to the end of the world, not one of them ſhall dye in the habit of a Jeſuite who ſhall not have the gift of perſeverance: They are no ſooner dead, but according to their prophecyes Jeſus Chriſt com's to meet them, for to conduct them to heaven, and make them reign there above all other Religious Orders, whereof the moſt perfect are but as ſilver, whereas by another Revelation they know that they are the moſt precious gold.

Laſtly,

Lastly, having exhausted all sort of praises, and compared themselves to Angels, to Prophets, to the Apostles, the twenty four Elders in the Apocalipse, the Pharisees and Emperours, having applyed to themselves all they could find in Scripture, which might make for their *Glory*, to end all, they compare this great body to *Christ Jesus* himself, as if all other perfections, but that of *God-man* were unworthy of them: They are strongly possest with a fancy, that their Company is like unto Christ, and that as there is nothing in Christ but what is Holy, it follows in their imagination, that all is holy among them too: There is nothing so corrupt in their manners, so extravagant in their devotion, so false in their Theology, which they maintain not as the Sentiments of the Church. Many of their Divines invent fanatick opinions, and the Universities have been often obliged to censure their Authors.

But these Fathers persist in their principles, and thinking it necessary to maintain themselves to be infallible as the Church, they never recant, and have all in their hearts what one of them sometime stuck not to pronounce, That the opinion of a *Jesuite* is alwayes *Catholique*, *dogma Catholicum & Jesuiticum convertuntur*.

And thus supposing alwayes this Society to be, all holy, all luminous, all perfect, without spot, without infirmity, without malady, they

believe

believe it impoſſible to praiſe it exceſſively, as a work of God beyond all praiſe; and that theſe holy companions of *Jeſus Chriſt* are ſo united to him, that all that may be ſaid to their advantage, returns unto God. In ſo great a meaſure doth he partake of all that concerns them.

But while they admire themſelves in this manner, they perceive not the miſery of the condition they are fallen into; which we cannot better expreſs, than to ſay, that the extream deſire they have had to paſs for the wiſeſt and moſt illuminated in the world, hath rendered them fooliſh and ſenſeleſs, that they have loſt themſelves in their vain Ratiocinations; that their minds and their hearts having been covered with darkneſs, they have transferred the honour due only to the incorruptible God, unto their Society full of corruption and miſery; and as the *Pagans*, having choſen for Gods, men ſubject to all ſorts of paſſions and vices, were in purſuance of that folly obliged to ſanctifie thoſe diſorders; ſo the *Jeſuites* alwayes ſuppoſing themſelves Saints, take no care to purifie themſelves from thoſe faults which are common to them with other men, but labour to ſanctifie thoſe faults, in giving the greateſt vices of a *Jeſuite* the golden titles of vertue and goodneſs; ſo that though they are ambitious, covetous, intereſſed, revengeful, as other men, they are ſtill innocent, for conſidering themſelves under no

other

other notion than that of one of the moſt excellent works of God, they fancy that in praiſing themſelves they but praiſe God, that in exalting themſelves above the world, they do but eſtabliſh the Empire and Authority of Chriſt, that in heaping up riches and ſcraping wealth together all the wayes they can deviſe, they ſerve not their intereſt, but *Jeſus Chriſt*; for as for them, though they lodge in magnificent houſes, and amaſs all the eſtate they poſſibly can, by teſtaments and donations, by trafick, by borrowing money, and then proving bankrupts; they pretend to be poor and alwayes without money, becauſe they have nothing whereof they deveſt not themſelves *ſpeculatively into the hands of Jeſus Chriſt.*

As they pretend they have no enemies, but thoſe of God, they think it permitted them to oppreſs them as they pleaſe; and as if their power, were as Gods, inſeparable from Juſtice, they never ſhew the leaſt ſcruple or repentance for any evil they do them who oppoſe their moſt wicked deſigns.

Laſtly, though their Authors are guilty of almoſt infinite errours, and fill their books with deteſtable maximes, they forbear not to regard them with ſuch reſpect and ſubmiſſion, as if they alone were the Rule of the Truth, and as if every opinion written in their books muſt of neceſſity be holy and good.

St. *Auguſtine* teaches us, that God ſerves himſelf ſometimes of the moſt ſhameful miſcarriages of proud men to make them ſee their corruption, to humble them, and oblige them to have recourſe to repentance; but it ſeems this remedy is of no uſe for the *Jeſuites*, thoſe remarkable and moſt ſhameful falls ſo frequent in their Society, having not been yet able to open their eyes, nor to perſwade them that they are not impeccable. So great is their paſſion to make their Society paſs for a Virgin without blemiſh, that they have intirely aboliſhed repentance amongſt them, and all the marks of it as a ſuperfluous thing.

I cannot but report on this occaſion the complaint made to me by one of their brethren, for ſome few there are who mourn for theſe horrible diſorders, and begin to open their eyes: He told me, that as ſoon as any of them is *Prieſt*, if he be unhappy enough to fall ſecretly into a mortal ſin, he muſt of neceſſity dye in impenitence; for they are indiſpenſably obliged to ſay Maſs every day which ſuppoſeth them all ſaints, or that a ſimple confeſſion can in a moment reeſtabliſh them in the ſanctity they had loſt, and reſtore them to the diſpoſitions neceſſary in them who approach the Altar, what crime ſoever they have committed. I enter not the ſecrets of the heart, and of the conſciences of particular men, but if we may be allowed to gueſs in

in general at their weakneſs and infirmities, by thoſe of many who publickly fall into infamous Actions, I think it may be ſaid, without paſſing raſh Judgement, that 'tis very poſſible that ſome of them fall into ſins that oblige them to repentance; and that it is ſo much the more poſſible, that they are of a very great number, that they live without any Auſterity, and great liberty of converſe with all ſort of people, beſides that their ordinary imployments, their Preaching, Confeſſion, and Claſſes are oftentimes neer dangerous occaſions of falling into ſin; ſo that it being very probable that ſome fall into thoſe precipices which all are ſo neer, 'tis ſtrange, that the paſſion they have for their Glory, ſhould ſo harden them in their Crimes, that it hath never been ſeen, that any of them that have fallen, came out of that ſtate by a true and compleat repentance.

This love of Glory is ſo great amongſt them, that it hath not only made them aboliſh repentance, for fear of giving any colour to think they need it, but hath carry'd them ſometimes to the doing of extreme violences, and great injuſtice, for covering thoſe faults whereby they might receive any diſhonour; and the better to conceal them, they labour with all Artifice to juſtifie the perſons who have committed them. We have an inſtance of this Exceſs

ceſs in the Theatre of the Jeſuites, *p.* 396. ſo horrible that the Author durſt not report it: But the world knowes it by other means, and *Mariana* acknowledges, that it is their cuſtom, when they fear the fault of any Father not yet diſcovered may come to light, to tranſport him preſently into another Province. And when ſome diſorder appears in a Superiour, whoſe reputation they would maintain in the world, whom notwithſtanding they dare not truſt any further, they ſuggeſt to him that he may deſire leave to go to the New World, to which he hath no ſooner conſented, but they make this forced deſire paſs for an extraordinary zeal for the Faith, and a neceſſary baniſhment for an Apoſtolical miſſion: And for one that undertakes theſe Voyages ſincerely, and with good intentions, there are twenty which go not but upon carnal conſiderations, and become worſe after than they were before.

Laſtly, as they make uſe of every thing for their Glory, they are not aſhamed to count thoſe of their Society Martyrs, who dyed for their Crimes, and to make them companions of Chriſt crucified, who juſtly ſuffer as capital offenders, they make it their merit to have been driven out of *England* and *France*, though they drew on themſelves that juſt puniſhment for their crimes; for having taught men to kill Kings, and confeſſed or inſtructed three

Aſſaſſinators

Assassinators of the Monarchs of *France*: *Barriere* confessed by *Varada*, *John Chastell* instructed by *Guignard*, and *Ravaillac* confessed by *F. D'Aubigny*, as all the World may read in history; insomuch that *Guignard* was hanged and strangled for having inspired *Chastell* his Schollar in Philosophy with the Parricide, and having taught it in his writings. In *England*, *Gardner* and other Jesuites were executed for having been Complices in the Powder-treason, where they would have blown up in a moment the King, Queen and all the great men of *England*, by a piety worthy the moderation of these new Apostles, as they call themselves, and justly, as not led by the spirit of the old.

They have been also expelled from *Venice*, for raising factions, according to the Prophecy of the *Venetian* Patriarch *Farnisius*, who apprehending their factious and politick Genius, foretold 50 years before, swearing on the Evangelists as themselves confess in this book, *p.* 494. that they should be one day driven out of *Venice*.

To conclude, though in other Provinces and Cities of *Europe*, and other parts of the World they have been often ill treated for their Plots and Cabals, they forbear not to say by a horrible blasphemy that these persecutions are the Crowns of their piety, humility and inno-

innocence, as they were in the Sacred Person of Jesus Christ.

Priviledges and Extraordinary Advantages of the Society above other Orders.

I. Priviledge.

That the Society is a Virgin.

THis we have seen in the proud Image on the frontispiece of this book, where the Society is represented as a young Virgin, though *Ignatius* their founder had lived in the disorder of a man of Warr, before his Conversion, as *Ribadeneira* testifies in his life; and was a slave to the vanities of the world, and those unruly passions of corrupt nature, as they express it in this image of their first Age, and at last of a dissolute Souldier became a Saint of Penitence. Whereas other Religious Societies in a Christian humility confess their weakness, acknowledge their imperfections, and dare not speak of their vertue, though most of their Founders were really Virgins, as we learn by their Lives, and were Saints rather of innocence than Penitence.

On the other side these Fathers consider not that when they boast their Society a Virgin with so much earnestness, they give occasion to say, that they ought to be ashamed that their Casuists make this Virgin speak with so much impudence, words so little becoming a Virgin, and capable to corrupt the Masters that teach, and the Schollers that shall be sufficiently unhappy to follow them.

II. Priviledge.

That it is the Company of Jesus: And that the use and Office of his Name particularly belong to them.

THe name of the company of *Jesus* and of *Jesuite* is the most August upon Earth; not Granted them by Popes of meer motion, but desired and demanded by their first Fathers according to the expres terms of the first Bull of their Institution. And yet if you will believe them, 'twas God himself gave it them, as they say expresly in these terms, *Et nobis Divinitus concessum est*, lib. 1. or. 4. p. 127.

St. *Thomas* in his *Summe of the body of Divinity* demands why Christians have taken their name from Christ, and not from *Jesus*; and are called Christians and not *Jesuites?* and answers,

anſwers, it is becauſe they partake of the holy Unction, denoted by the name Chriſt, by receiving it in the Sacraments; ſo that they may be called *the Chriſts*, and *Anoynted of God*; whereas they have no part in the ſignification of the ſacred name *Jeſus*, which ſignifies *Saviour*, they being *The ſaved*, and he alone the *Saviour*: Whence it is that this name is not the ſirname, but the proper name of *Jeſus Chriſt*, which was given him by God, by the miniſtry of the Angell, becauſe he was to ſave his people, in delivering them from the ſins which held them captive: And that at this Adorable name every Knee ſhould bow in Heaven, in Earth, and under the Earth. Hence it is alſo that the whole *Sorbonne*, in the year 1554. with unanimous conſent, (and not, as they pretend, ſome Doctors of the *Sorbonne*) having been conſulted by the Parliament of *Paris*, found this name of *Jeſuite* extraordinary, and in their famous Cenſure, give it a mark, calling the *Jeſuits The New Society*, which particularly attributes to it ſelf the unuſual title of the name of *Jeſus*.

And *M. Euſtache de Bellay* the illuſtrious Biſhop of *Paris*, who alſo was conſulted by the Parliament of *Paris*, having given his advice in Writing, propoſed in the Aſſembly of the Church of *France* held at *Poiſſy*, by the command of the King, in 1561. that if they ſhould be

be received, it should be only as a Society and Company, and not as a new Order of Religion, and that they should be obliged to take another name than that of the company of *Jesus*, or *Jesuites*: This was held so reasonable by the whole Assembly Generall of the *Gallican* Church, that she received them not but with expres Charge, that they should be obliged to take another title than that of the *Society of Jesus*, or *Jesuites*, and under many other conditions, to which they then submitted out of politick prudence, but performed them not, having then no other end but to establish themselves in *France*, and knowing according to one of their Emblemes, that as soon as their Society should put in a foot, it would move the whole Land, *p.* 321. by tumults and popular seditions, before they could be removed out of their places.

But because they have taken this Glorious Name, and preserved it by the favour of a Pope who not being able to resist their importunities, gave them as many Bulls as they thought fit to desire as themselves have observed, they say, That the use and office of this Name which consists in fighting for the Church seems to belong to their Fathers by the particular priviledge received by the Popes Bulls, since none can be ignorant that we can prove to our glory by every dayes experience, that no man almost

hath declared war againſt the Faith and Religion in theſe evil times, who thought it not his duty to ſwear an immortal enmity againſt our Fathers: So that the paſſage in Scripture may be as properly applyed to our Society as it was to St. *Paul*, I will ſhew him how much he muſt ſuffer for my Name, *p.* 123.

Why ſhould I trouble my ſelf further to conſider the boldneſs of theſe new Apoſtles who pretend to make as many Articles of Faith as they pleaſe, to find new ſenſes of Scripture, in corrupting it, and turning the paſſages from the true ſenſe to apply them to themſelves; for if you believe them, 'twas not ſo much of St. *Paul*, as of their Society that Chriſt ſpake when he ſaid, *I will ſhew him how much he muſt ſuffer for my Name*: They who have any love for their ſalvation, are much concerned that the faith be not corrupted by theſe new additions, and thoſe who receive eaſily theſe Articles of Faith of the *Jeſuitick Church*, ought to fear leſt they forget thoſe which *Chriſt* hath taught his Church; what they add in the ſame behalf is an imagination without ground, pretending the hereticks (as they call them) make war particularly againſt them, by reaſon of the Name of *Jeſus*, which they bear; to ſhew it is not for the Name of Catholicks which they have common with the Biſhops, the Popes, and an infinite number of Doctors, Eccleſiaſtical perſons and Fryars, but

but becauſe by particular priviledge they bear the Name of *Jeſus* in bearing that of *Jeſuites*. As if the hereticks believed not in *Jeſus Chriſt*, and held not the Name of *Jeſus* Sacred and adorable as we, and as if it were not known that *Calvin* hath put the Name of *Jeſus* at the top of every page of his Inſtitution, to endeavour to ſanctifie his books by that Holy Name, as the *Jeſuites* make uſe of it to hallow their unholy actions and opinions.

In another place with a pride proper to them, and on deſign to draw glory to themſelves from the hatred of hereticks towards them, ſay they, all the enemies of the faith, fling their darts at us, as if the maintenance of holineſs, and the Catholick Religion depended on the ſubſiſtence of our Society alone, being perſwaded, that if this pillar of publick ſafety were pulled down and ruined, there could be nothing eaſier than intirely to deſtroy the faith, with the piety, the ceremonies and worſhip of the Church : As this thought is ſuitable to the good opinion the *Jeſuites* have of themſelves, I *believe* them at leaſt as capable of it, and all other thoughts of ſelf-conceit, and vain glory, as the worſt of thoſe Hereticks.

But as to the particular animoſity between the *Lutherans* and *Calvaniſts*, and theſe fathers, all the learned know, that it proceeds not from an opinion that they are better able to refute

their errours, than the Doctors of Universities, the Bishops and Cardinals; it being notorious to the world that the books of *Ruard Tapper* the famous Doctor of *Loven*, of *Drued*, of *Augustin*, *Succhius Eugabinus* a Bishop in *Italy*, and many other excellent persons of the faculty of divinity, and other eminent Prelates are stronger against the *Lutherans* than those of the *Jesuites*, and that when compared with *Saintez* upon the Eucharist, or Cardinal *Perron* against the *Lutherans*, the books of the *Jesuites* look like those of Students or School-boys: besides it comes not to pass, because they of the Reformed Churches think them more holy than other *Orders* of *Religion* (though they publish themselves altogether perfect and *Ramparts of the Doctrine of Faith*) for they know as well as the *Roman Catholicks* that their spirit is less humble, their life less austere, their knowledge less Ecclesiastical, their charity less patient and meek, their piety less dis-interessed, than those of other *Orders*; but 'tis because the *Jesuites* preach no other thing in their books against hereticks, but that they ought to be exterminated and burnt: And that those Hereticks who have not zeal enough to seek the Glory of false martyrdom, love more the charity and gentleness of Catholick Doctors and Bishops, *who desire not the death of a sinner but that they may be converted and live*, than the irregular zeal of those who labour

labour not so much to convince men by Truth, and overcome them by Charity, as to destroy them by injuries, and ruine them by violent counsels, which they inspire into Kings and Rulers against them.

Another Reason that the Hereticks are more inclined to ingage with them than other Catholick Doctors, is, that those Fathers fill their books with new Opinions, fantastick tenets, and corrupt maximes which give the hereticks great advantage against them, this medley of ill things making it more facile for them to defend themselves against their writings, and to answer their Reasons:

Other Orders are said to come of the Saints who have founded them, as the Benedictins from St. Benedict, the Dominicans from St. Dominique, and so of the rest, which is the reason they are called the Orders of St. Benedict, St. Dominique, &c. But the Jesuites have this advantage above all other Orders, That their Company is the Company of Jesus himself, the Society of the Son of God, the Order whereof he is the true Author, and that bears his Name, That Christ is their first Founder, the Virgin the second, and St. Ignatius only the third, lib. 1. c. 6.

St. Ignatius was so humble, that he thought himself unworthy to give the Name of Ignatians to his Compinions, after the custome of other Founders, wherein he seems willing to have imitated the Apostles, whose humility St. Augustine praises, in that

they gave not the Names of Paulians *and* Petrians, *but* Christians *to the faithfull; but if we will judge aright of things, we may say, the Society hath taken the Name of their Author: for Ignatius attributing all unto God in the founding of his Society, and nothing to himself, and declaring that Christ was the first and principal Author thereof, he did it with great reason, that according to the custome among the Philosophers in the Christian Religion, and the Orders thereof, the Society should bear the Name of their Author without mention of Ignatius, who desired to be concealed*, p. 68.

Wherein he pretends that the Divine Excellence which is found in the foundation of the Church, in that it hath *Jesus Christ* for its first and true chief and founder, and in that he hath given it the surname of Christian, from his name Christ, appears in the foundation of this Society, whereof they say Christ is the true and first Author, and gave it his Name incomparably more August than his Surname, as if he had waved his general Society of the Church, that he might reserve this highest honour for the particular Society of *Jesuites*, *That Virgin, knowing, and Martyr, Society, as another calls it*: and if you take their word you may believe *Ignatius* had the place of St. *Peter*, *Xavier* of St. *Paul*, their ten first Fathers, that of the twelve Apostles, and the sixty first *Jesuites* established by

by the first Bull of *Paul* the 3*d*. that of the seventy Disciples of our Lord.

Ignatius, say they, was first inclined to take the name of the Company of Jesus in 1538. after a vision in a desart Church on his way to *Rome*, where God the Father appeared to him, recommending *Ignatius* and his two Companions, *Peter le Teure*, and *James Laines* to his Son *Jesus Christ* bearing his Cross, who turning to them said, *I will be favourable to you at Rome. This vision*, sayes Maffens the Jesuite, *was the principal ground of the Name of the Society of Jesus*. But 'tis a strained conclusion, and will hardly pass for a good inference in any but *Jesuitical logick*, that because Christ promised to favour them at *Rome*; it was his intention that a particular *Order* should assume his Name, which the Church in reverence durst not take for the reason before given out of St. *Thomas*. Besides we have equal evidence of Christs appearing and promising his assistance to several founders of other *Orders*, who never thought it a commission to call themselves *Jesuites*, *which is not common to all Christians*, as they tell us, lib. 1. c. 4. p. 69 *the name of Christian which is the Surname of Jesus*, *being the Name common to the whole Church*, which hath expressed that respect to the August Name of the Saviour of the world, which the Popes have to that of St. *Peter* which they never assume, though his successors in the Chief Chair of Christianity.

III. Priviledge.

That they are the freemen and companions of Jesus Christ; a vision wherein they are preferred before the Capucins and Chartreus Monks.

'TIs for this reason, that whereas the Apostles styled themselves the servants of *Jesus Christ*, *the Jesuites have the Priviledge to call themselves his Freemen, and his Companions*, pag. 24. *And that in a vision at* Paris, St. John *the Evangelist having appeared to a young lad, and asked him whether he would be a Capucian or a Chartreus, the Boy answering, what God pleased,* St. John *left him a paper, and told him, see there three Orders, chose which you will, the paper containing the names of the Capucins and Chartreus in silver, but of the Jesuites in Golden Letters*; which they attribute to the Sacred Name of *Jesus* they bear, and visibly insinuate, that as Gold is the most precious of metals, so their *Order* is the most venerable and divine of all the *Orders* of Religion.

They that flatter the ambition and pride of the Grandees of the world, exalt them in titles, and magnifie their dignities which often serve to make them more vicious: But 'tis strange, these Fathers who are *All Perfect*, should boast so much of their Name, as if to call one *Jesuite* were

were to Canonize him a Saint.

But let them take heed leſt for their unworthineſs of the Name it riſe in judgement againſt them to their condemnation: great titles are common to good and bad men, but as ambition is the ordinary purchaſer, ſo they fall commonly into the poſſeſſion of wicked perſons, it being generally obſerved, that none are more worthy contempt, than thoſe who by their titles claim preferance to other men; the Biſhop in the *Apocalypſe*, ſaid he, was rich, and wanted nothing as the *Jeſuites* pretend themſelves the Companions of *Chriſt*, and exalted above other men, as the Name Jeſus is of a ſuperlative dignity, but they, like that *Prelate*, know not that they are poor, naked and blind, ſaid to live but really dead, *Rev.* c. 1.

IV. Priviledge.

All thoſe who dye in the Society, though never ſo young, have accompliſhed an Age before their deceaſe.

THough Old Age be rare in the *Society*, where *Study conſumes men in the flower of Youth, yet no man dyes in the Society but he hath lived a full Age; laugh not at the Expreſſion, 'tis not extraordinary but demonſtratively true: Virtuous*

Actions extend Life, and lengthen our dayes. Jesus was old at his birth, Solomon *at twelve years of age,* Daniel *and* Joseph *when very young, and so were* Francis Strada, Gonzaga, Stanislaus, Ubaldin, Cajetan, Berchman *and others.*

Studious men repair the brevity of life by reading of histories, and the capacities which of themselves are long a ripening, by the help of that Divine Wisdome, and Heavenly light conspicuous in our constitutions quickly attain compleat maturity, which makes the least Apprentices of our Company as men of one hundred years old in Knowledge, and ripe in the Sciences before the flower of their Age.

The whole world admits them to be such, for as soon as initiated in the Society they are presently Presbyters, (which signifies old) *and called Fathers, though in their Child-hood, and by the Priviledges of the Society may preach though they be not in Orders, and are all guided by a Divine Wisdome of greater assurance than the most approved Philosophy, and longest Experience. And being called by Jesus the Eternal Wisdome of his Father to partake of his care and share in his labours, and assisting the world with Paternal affection, there is not one among them to whom the Glory of Age is not due, none who hath not accomplished his dayes, and lived an Age though he dye a youth.*

This concludes not the *Jesuites* wise, but in their own eyes, which is the worst of follies; but the Author had good reason to tell us, that

Old

Old Age is rare in the *Society*, not but that many of them live very long, but that few attain a maturity in wisdom.

V. Priviledge.

They are more prudent and politick than the Ministers of Spain.

WE read this brave *Priviledge* in one of the Sermons preached at the beatification of *Ignatius*, translated into *French* by *F. Solier* the *Jesuite*, and printed by him at *Poitiers* in 1611. under the title of *Three Excellent Sermons*, which he dedicated to Madam *Frances de Foix*, Abbess of *NostreDame de Xaintes*, and writ an *Apology* in defence thereof against the censure of the *Sorbonne*, who had declared several propositions therein to be *scandalous*, *erroneous*, *manifestly heretical*, *blasphemous and impious*.

The Order is divided into thirty three fair and large Provinces (now above thirty six) *inhabits three hundred and six Houses and Colledges* (since increased to above eight hundred) *and consists of above one thousand five hundred and fourscore Brethren of the Order, so* Prudent *in Government, that there are among their Lay-brothers, persons who may read Lessons in the Politiques to the Chancellours of* Granada *at* Valladoldo, *and instruct*

the Council of State of our King, pag. 172.

'Tis no wonder that men who have so good opinion of their Wisdom and Charity for mankind should intermeddle so much in the affairs of Government: 'Tis a Priviledge they have beyond the Apostles prohibited by Christ to touch that secular Dominion that belongs to Kings and great men of the Earth; *The Kings of the Gentiles excercise Authority over them, but it shall not be so among you.* But since the *Jesuites* so willingly undergo the toylsom burden of th' administration of Kingdoms as we see at this day in *Spain*, and do nothing but to promote the *Glory of God*; we must not question but they have an express command from Christ to warrant their Actions: Besides, it were an unpardonable injury to look on their General as those of the *Jacobins* or *Augustine* Fryars who govern only men of Religion; but if you will frame your *Idea* suitable to the Grandeur of the Subject, you must conceive him a Soveraign no less Secular than Ecclesiastick, that affects the Government of the world no less than that of the Church. 'Tis not long since that a *French* Lord had this confirmed from their Generals mouth, telling him, *That from his Chamber he Governed not* Paris *only, but* China; *not* China *only, but the whole world, yet no man knew how.*

VI. Priviledge.

That Christ comes to meet every Jesuite *at his death to receive him to Glory.*

'TIs one of the *Priviledges* of the *Society* of *Jesus*, *That upon the death of each Jesuite he advances to meet and conduct him to bliss: Happy Souls, assured to pass from the prison of mortality into the immortal bosome of our Lord Jesus, the verity of this proposition depends not on my authority, but of the Oracle that delivered it*; F. Crisoel *the Jesuite tells us, that in* 1616 *in the vision of Saint* Therese *a soul on her way to Glory in company of many more told this Saint, A Brother of the Society of Jesus is our Guide: how happy are we in such a Chief, to whose vertue and prayers we owe our deliverance this day out of the pains of purgatory. Wonder not that the Almighty comes to meet us, 'tis no new thing, the brethren of the Society of Jesus have this Priviledge, that when one of them dies Jesus comes to meet and receive him to Glory*, lib. 5. c. 8. p. 648.

These Visions may be proper entertainments for the vanity of these Fathers who may need humility and repentance to bring them to Heaven. As for the Vision it might appear in the fancy of a *Jesuite*, but never to St. *Therese* who never related it, and was so far from regarding such

ſuch Apocryphal Revelations, that ſhe gave ſmall encouragement to rely on any at all now adayes.

VII. Priviledge.

That no Jeſuite *ſhall be damned, that the Society hath no cauſe to fear corruption.*

Alphonſo Rodrigues had it revealed by Viſion, that not only his Companions then living, but thoſe that ſucceeded many years after ſhould live with him eternally in Celeſtial bliſs.

Theſe are great favours, but loe here a greater! *Francis Borgia* told *Mark* his Companion with tears of joy, *Know Brother* Mark *that God hath extream love for our Society, and granted it the Priviledge formerly given the Order of* St. Benedict, *that for the firſt three hundred years no perſon that perſeveres to the end in the Society ſhall be damned.* See the expreſs terms, as here rendred, *pag.* 649.

I heartily deſire the ſalvation of theſe Fathers, but muſt advertiſe them that nothing expoſes them more to damnation then this falſe confidence that they cannot be damned. Let them remember their Emblem, *Time ne tumeas*, fear the judgement of God, and damnation of Hell, leſt the pride of our heart ſink us into it. Where preſumption hath baniſhed fear from

the Soul, it becomes more bold to commit all manner of wickedneſs, but where a ſervile fear ends in a filial, this will make way for Charity to enter, which when perfected will expell all fear.

A Fryar of another Order (but Anonymus) *at the point of death ſent for* F. Matres *the* Jeſuite, *Confeſſor to the Vice-Roy of* Barcelona, *to tell him theſe words*, Happy are you, O Father, to be of an *Order* wherein whoever dyes enjoyes eternal felicity, God hath revealed it, and commanded me to publiſh it to the world. *The* Jeſuite *confounded with admiration and modeſty, and asking him whether all of his own Order ſhould not be likewiſe ſaved, the dying man anſwered him with a groan*, That many ſhould, but not all, but that all of the Society of Jeſus without exception of any who perſevered therein to the end ſhould be crowned with eternal beatitude, *ibid.*

How great, how divine was the wiſdome of Ignatius, *who hath ſo armed the Society againſt the injuries of time, and built on ſupporters of ſuch ſtrength that 'tis an inſtance to the world to prove, that all things are not the ſupplies of time! But that Vertue and Religion may be ſo guarded, that the courſe of Ages cannot corrupt them; and what brings other things a decrepit age, or certain death, promiſes the Society a perpetual youth, ſo verdant and flouriſhing, that ſhe ſhall feel the revolution of ages without theſe effects of decay and ruine that uſually attend it*, pag. 104.

Thus

Thus their Society ſhall be more priviledged than the Church, and other *Orders* of *Religion*, which being like theirs mingled with the world are not exempt from its corruption; but this Priviledge of incorruption is proper to theſe extraordinary Saints, who are all *Phœnixes* and birds of *Paradiſe*. Since then all the brethren of this Holy and ever flouriſhing Society ſhall be ſaved without exception, according to the viſion of that *Anonimus* Fryar they quote, the firſt purity of this Society muſt endure to the end, and ſurpaſs the Sanctity of that Fryars *Order*, who though he obſerved a ſevere and moſt pure Diſcipline, as they tell us, *lib.* 5. *c.* 8. aſſures us that all of his *Order* could not be ſaved.

Thus *pag.* 147. they tell us, the Society hath no cauſe to fear corruption, though they confeſs the ſpirit of Ambition, the greateſt of corruptions ſeized them ſo ſoon, that immediately after the death of *Ignatius* in 1565. being only twenty five years after their Inſtitution; *Raſhneſs and Ambition animated* Nicolas Bobadille, *two of their firſt ten Brethren, and four more of the profeſſion, againſt two of their firſt Fathers, and the reſt of the Society, they Solicited Cardinals, roſe eagerly againſt* Laines *then Vicar-General, and afterwards General, and violently queſtioned the Conſtitutions of the Order.*

This

This they call, *The fate of Kingdomes and Republicks*, which erected with great pains turn their Forces and their Power against themselves; the Dispute was for the Generalship, which *Laines* by subtlety carried from the rest.

If you read *Mariana*, of the *Defects of the Society*, you may judge with what appearance of Truth they tell us their *Society* needs fear no corruption: Let them beware that for want of judging and condemning themselves they be not at last condemned of God.

VIII. Priviledge.

That the Blessed Virgin is intirely theirs.

THe Mother of God hath declared, not only that the whole Society is hers, but that she is wholly the Societies. Platus *a Brother of the Order, Reperts a Vision, wherein the Virgin appeared with the Society under her Mantle--------The Society covered with this Mantle of the Virgin, shall abide firm against all the furies of Hell, the menaces of Tyrants, and the attaques of her Enemies, as the immoveable stone of the Capitol.* For as God said to the Sea, *hitherto shalt thou come; so the Virgin seems to have said to the Enemies of the Society, hitherto shall ye come, unto my Mantle*, that is, *to the Society, but no further, for this is the Asylum where I protect my Devotes.*

What

What ſhall I ſay more? We have obtained ſuch power by the protection of the Virgin alone, that we generouſly ſurmount, or happily end all evils that befall us, pag. 140, 141.

The Fathers may do well not to truſt much to theſe Revelations, for fear they prove pure deluſions: If the worſt of their affairs have happy iſſues anſwerable to their deſires, 'tis the effect of their cunning and ſubtlety not of Devotion. *Varenna* their Partiſan, who was in credit with them for the Reaſons every man knows contributed more than any for their return into *France*; it may be queſtioned whether the Virgin made uſe of ſuch a miniſter for the re-eſtabliſhment of theſe Fathers, who was ſo corrupt, that though he loved them well, could love them no otherwiſe than as Patrons of vice, or companions in lewdneſs.

IX Priviledge.

That they may without vanity attribute to themſelves, and admit from others hyperbolical praiſes.

LEt none ſuſpect or fear that we have undertaken this work out of vanity, as if we aimed at no other end but ſelf-commendation; the Society is the work of God alone and not of men, we celebrate this work. And hath not he commanded us

often

often to praiſe his works, and highly extoll the operations of his hands? pag. 3.

Thus the *Jeſuites* being a company of Angels and Apoſtles, do but praiſe God in praiſeing themſelves, and are not ſubject to the vanity of other ſimple men: You may hold them impeccable, as the Angels and Saints in Heaven, for, you ſee, they are exempt from the moſt ſubtill and moſt ſpiritual ſin, which deſtroyed the Chief Order of Angels in Heaven, and might have kept *Paul* from ever coming thither, had not God ſent him the Meſſenger of Satan to buffet him, leſt through the multitude of Revelations he ſhould have been exalted above meaſure, which theſe new Apoſtles declare they have no need of, having attained a Purity tranſcendent to St. *Pauls*.

This juſtifies the famous ſaying of *F. Nuijet* in his Sermon in St. *Lewis* Church, againſt the book of frequent Communion, where mentioning the great Elogies given *Xavier* by *Arnauld*, he addes, This man would impute vanity to us, as if we were capable thereof.

'Tis the priviledge of theſe Examples of humility above other men, that they can without danger of ſpiritual pride reflect on their humility, and fear to loſe it ſhould they once dare to boaſt that they have it; the *Jeſuites* not only ſee humility in their hearts, but with rare modeſty

modeſty aſſure all men, they are not capable of pride, nor ſubject to vanity.

Thoſe pious but ſimple perſons who could not comprehend how the *Jeſuites* acted ſtill, as they pretended, for the Glory of God, though intereſt and ambition, Pride and Avarice ſet them awork, may be reſolved their doubt; for they teach us here, that the greateſt Glory of the Society is the ſame thing with the greateſt Glory of God, that being the work of God alone, as they do but praiſe God when they praiſe themſelves, ſo they act for God when they act for themſelves, and love God in loving themſelves: And that we can no more accuſe them with any unjuſt paſſion in their Actions of greateſt profaneneſs, than we can ſuſpect them guilty of vanity on theſe extravagant expreſſions of pride and vain-glory.

It is the will of Jeſus Chriſt, that the Society be covered with branches of Palms, and crowned with Chaplets of flowers, in this Feſtival Triumph for the Glory of his Name, that it may be celebrated from Age to age by Secular Poems, in memory of the accompliſhment of every age they have paſt. This is the reaſon we erect this monument to his Glory, which ſhall endure longer than ſtatues of Braſs, and be more famous than the Royal Pyramids of Egypt. *p.* 2.

The

The end of this 5th *book entituled,* The Society honoured, *is to collect the modest honours of the Society, or rather the Glory due to our Jesus,* pa. 583.

It may be doubted, whether the Son of God who was not pleased with the Sacrifices of the *Jews*, though ordained by the Law, but seeks Worshippers in spirit and in truth, can be delighted like a worldly Prince in these secular dayes and profane feasts, which please the vanity of the weak spirits of men by pomps and magnificence like those of the Heathens in their superstitious solemnities by Machines, Obelisques, Guildings and Emblemes: And whether those proud though empty preparations may be Acceptable to God, which appear ridiculous Pastimes to Serious men.

That the Society hath Reformed the Church, and altered the face of Christianity, ruined the Devil, and Recalled Vertue.

'*Tis the Common voyce of almost all* Europe, *and the general sentiment of men, that the Society hath demolished in* Europe *the fortresses of the Devil, drawn the Misters of vice out of their holes and their dennes, called home Vertue from Exile, raised the Muses from their Graves, and re-*

re-eſtabliſhed Learning in the Schools, and the uſe of the Sacraments in the primitive vigour and frequency, pag. 27.

Thus the falſe opinion of having reformed the World, hath filled their ſpirit with a reall corruption of pride.

That the *Jeſuites* are Myſtical and Spiritual Phyſitians above all other Eccleſiaſticks.

'Tis for this the Society was formed on the day of St. Coſmus, *and St.* Damien, *who were Phyſitians, and that the ſcience of Phyſick ſeems to have paſſed as by Emanation into all the members of this Society, who like ſonnes of* Æſculapius *labour with equal care and good fortune to preſerve the health, and cure the maladies of ſouls. The whole Society being as a Soveraign medicine, or a ſhop of ſpiritual and myſtical Phyſick.* Heroſ. Societ. pag. 31.

If the Phyſick of a Chriſtian conſiſt in repentance, the *Jeſuite* cannot be his Phyſitian, for 'tis no ingredient in the Medicines he gives. Had they written themſelves Phyſitians of the body, we had had more cauſe to believe them, from their Bulls of permiſſion to practiſe that Art, their Shops at *Rome*, at *Lions* and elſewhere, furniſhed with Druggs from their Warehouſes in the *Indies*, where they buy for little, that they may vent them at dear rates, which

gave

gave them good reaſon in one of their Emblemes, *p.* 464. to repreſent the Society by an Apothecaries Shop furniſhed with all ſorts of Druggs, eſpecially *Treacle*.

We ſee, ſay they, *that by their Precepts and care the coldeſt hatred is warmed by the heat of Charity, and the Ardour of impurity cooled by the refreſhment of Chaſtity, the intemperance of the palat digeſted and purged by the Faſts they ordain, the ſharpneſs of choler tempered by the ſweetneſs of moderation, hearts contracted with Grief are dilated by peace of Conſcience, the Remiſneſs of Negligence locked up by the ſeverity of Diſcipline, the harſhneſs of tempers mollifyed into Gentility of manners, and the whole Army of Moral maladies defeated by the contrary force of their Remedies.*

The Morals of the *Jeſuites* ſhortly to be publiſhed, will be ſuch a proof of the ſeverity of Diſcipline as the Phariſees Phylacteries were of their ſtrict obſervance of the Law: But hear what they ſay further.

Thoſe that enter into this Society are Sons of the Phyſitians, and exerciſe the Art of Curing tranſmitted from Heaven by Coſmus *and* Damien, *whom they imitate in bounty and Goodneſs as well as in vigilance and care.* Ibid.

When first the Society began to appear, the Paſtors of Souls and other Eccleſiaſticks, who had ſtrangely neglected their own, and the peoples ſalvation, ſuddenly looked about them, and as newly awakened from a deep ſleep, laboured to be ſuch in Vertue and Goodneſs as they ought to have been by their Office and Dignity, p. 53.

We have often heard old men ſay, that wherever the Society was eſtabliſhed, immediately all things put on a new face, Chriſtianity flouriſhed, purity of Religion and Manners ſucceeded, where impiety, ignorance, and luxury had reigned, nor could they refrain from tears of joy, that they had lived to ſee a time, wherein decayed piety recovered ſtrength, and Vertue was reſtored to her throne which Vice had uſurped. Pag. 54.

It was the pleaſure of God to cure by the Society that part of the Church which ought to have preſerved the reſt in health, that by a happy change the people might receive Benefit from them from whom they had before contracted impurity and contagion. Ibid.

The *Jeſuites* think they have re-eſtabliſhed the ſpirit of Chriſtianity in primitive perfection, when they ſee their Churches full of Communicants, which gains them reputation in the ſight of men. But they that love truely the intereſt of the Church, ſigh to ſee ſo many crowd and throng Jeſus Chriſt, but ſo few touch

touch him to the cure of their maladies, and reformation of their Lives, so few that examine themselves before they approach those dreadfull mysteries, and so many that receive them to condemnation: But if the persons seduced do miserably perish, how much more guilty are those negligent Guides, and complaisant Directors, who fear not to cast the childrens Bread to Dogs, and force in a manner the Dogs and the Swine to eat that which is holy?

The Great, though Doubtfull fruits of their Sermons.

We have seen three thousand persons so moved by one exhortation that they went all presently to Confession: We have seen inveterate hatred defaced, peace restored to a divided City, Luxury in Apparel banished from Towns, places of publique debauchery deserted, and Monasteries filled, lib. 3. c. 2. The Scene of these Actions was the *Inchanted Island*, or the Cities of *Utopia*.

Flanders *can witness by the Experience of our Churches in* Lent, *what powerfull influence the preaching of Christ crucified hath on the spirits of men, especially when animated by a holily enflamed eloquence, and attended with outward and visible helps, and Corporeal representations of the subject of the discourse, which are the inventions and Artifices proper to our Society, whereby she kindles,*

inflames and maintains the piety and devotion of the people. John Ramire *the Jesuite, by one Sermon converted from their Lewdness to an honest life 22 Courtesans at* Valence, p. 335.

'Tis true, there are many Converts in appearance, and from the teeth outwards, that is, that come to Confession, which satisfies these Fathers to cry them up for Proselytes of Heaven. But permanent conversions are rare, those attended with relapses into sin are frequent and ordinary.

I will give you an instance of the singular address of these Fathers, for converting the most hardned sinners, being a story from the mouth of one of them, in a conference had with the Nunnes at the Visitation of St. *Anthonyes street* in *Paris*:

'There was, said he, a person of quality, 'who having lived very dissolutely at Court, 'and in the Army, was dangerously sick, and 'would by no means hear of going to Con'fession, it being so long since he had perform'ed any duty in that kinde, that he could not 'remember he had ever done it. Those about 'him used their best endeavours to perswade 'him to send for a Confessor, but in vain; the 'multitude of his Crimes making him asha'med to declare them. But being willing to

'receive

'receive the other Sacraments; a *Jeſuite* was 'made choyce of to adminiſter to him. The 'ſick perſon had no ſooner diſcerned him, but 'he cryed out, he might have ſaved his pains 'in coming, for he was reſolved not to con-'feſs. The *Jeſuite* promiſed him not to men-'tion Confeſſion, but believed him willing to 'exerciſe Acts of Faith, Contrition and others 'neceſſary to prepare him for death; and told 'him he came to direct him therein: The ſick 'man conſented, and after inſtruction given 'in the other particulars, the *Jeſuite* asked him 'whether he would exchange his ſins for his 'good works: Which the ſick man willingly 'agreed to; the *Jeſuite* thereupon aſſured him, 'he would take upon him all his ſins, and from 'thenceforth eſteem them his own, and trans-'ferr to the ſick perſon the merit of all his good 'works: This done, he pronounced his abſo-'lution, and retyred. But being gone to the 'Gate, he returned to tell the ſick, he had 'forgotten to ask him what thoſe ſins were 'wherewith he had charged himſelf, ſo that 'he could not make confeſſion of them as his 'ſins, which he deſired to do, to prevent dam-'nation: The ſick man without any difficulty 'or ſhame recounted thoſe crimes which he 'believed not his own. The *Jeſuite* preſently 'brought him the Euchariſt, and the ſick man 'ſoon after dyed, and at night appeared to the

'Jesuite, to give him thanks for the gift of his 'merit, for which God had received him to 'Glory, though he had deserved the torments 'of Hell; and to assure him that his charity in 'charging himself with his sins, was so accepta-'ble with God, that he would not impute them 'to the Jesuite, but pardoned him freely.

This Jesuite, in relating the story considered not, that nothing doth so quench the spirit of repentance in men of Religion, as to bear them in hand, that the most hardned sinners may enter Paradise without being obliged to repentance or confession of their sins with the humility necessary in actions of that moment: The Examples are every where obvious of persons propense not to fear any sinne, which they think may be easily remitted. This induced the ancient Fathers of the Church to believe and teach, that Death-bed repentance is very dangerous; and though they refused not to absolve such as humbly and earnestly desired reconciliation with God, yet it is true, that admitting their repentance, they did not assure them of salvation. But the Jesuites are far bolder, and more illuminated; they absolve sinners who will not vouchsafe to confess their sins, or if they confess them, they do it historically by way of relation, without any compunction or contrition for committing them.

them. And lest the validity of the Absolution should come into question, they are furnished with revelations to confirm them. But he that hath care of the health of his Soul, will not rely on these broken reeds of pretended miracles, which serve only to beget a false confidence in sinners. And the charity of these Fathers, who charge themselves so freely with the most horrible crimes committed by others, may assure us they have artifices to exempt themselves from repentance, as they have devices to excuse others from it.

The great advantages of their Congregations in Christendome. *The Distinction between their Nobles and others: The happiness of Kings, Princes and Bishops which are in their lists.*

'THe honour of the Son, and Reverence due 'to the Mother were neglected and layd 'aside in most Provinces of *Christendome*. Who 'then presented Offerings in the Temples of 'the Virgin? who gave her their hearts and 'affections, which she hath ever loved above 'all offerings in the world? When *Gregory* the 'XIIIth had confirmed them, the same ardour 'of piety inflamed the Universe. *Lib.*3. *c.*7.

'We mingle not Noblemen and persons of 'quality, with Tradesmen and Mechanicks;

'it being impoſſible, equally to procure the 'ſalvation of Souls without this inequality in 'our Aſſemblies, *pa.* 361.

In the Church of Chriſt the rich and poor are mingled together, or rather in Chriſt there remains no diſtinction of Rich men and poor, being all one body, and one Spirit in him: But the Church of the *Jeſuites* hath another cuſtom, theſe Fathers ſeparate, and treat them with very great difference; they flatter the one, and domineer over the other, and deal equally with them in nothing but this, that they endeavour to make their advantage equally of both.

They give extrordinary prayſes to *Ferdinand* the 2d, and *Ferdinand* the 3d, becauſe their names are Regiſtred in their Congregations: Poſterity, ſay they, ſhall ſee in theſe Regiſters the piety of *Ferdinand* marked with thoſe Letters that compoſe his Name, engraven in characters drawn by the hand that holds the Scepter of the Empire, whereof every one ſtands for an evidence of his veneration and reſpect to his ſpiritual Souldiers of the Society of *Jeſus*. To this they adde the magnificent Inſcription in their Regiſter, where they put into the mouth of *Ferdinand* the 3d, the Expreſſions they thought fitteſt for extolling their Order, by commending his Devotion. They

are

are raviſhed at the recital of the names of *Sigiſmund* the 3d, King of *Poland*, the late Cardinal Infant, the late Duke of *Savoy*, the Mother of the Emperour *Rudolphus*, and the Wife of *Charles* the 9th of *France*, regiſtred in their books.

'Tis hard to determine, whether the bre-
'thren of the Society rejoyce more for being
'members of this body, whereof thoſe Auguſt
'perſons, the prime Agents and Intelligents
'in the Sphere of *Chriſtendome* are their fellow-
'members; or thoſe Kings and Queens for
'being inrolled in their Regiſters: They eſteem
'their other titles, titles of Dignity, but this
'they reckon the title of their Happineſs,
'which gives them clearer right to the ſu-
'preme dignity of being a Chriſtian: This is
'ſo true, that a Biſhop publickly declared, he
'gloryed more in that he was one of the Bre-
'thren of the Society, than in the title of Biſhop,
'and accounted it a greater Ornament than his
'Croſs and his Mitre. *Pa.* 363.

Theſe Fathers ſhould have ſuppreſt the Book of Father *Bary*, called *Paradiſe opened by the hundred Prayers and ſome others of* Rinet *and* Poſa, before they had boaſted their Devotion for the Virgin; the books being as full of impertinencies and impious queſtions on that ſubject, as the practices of their Worſhip are vain and ridiculous.

The good effects publick and private of their Congregations.

'All *Christendome* hath received benefit from 'these fraternities, as having suppreſt the licen-'tiouſneſs of Vice, and brought to light exam-'ples of eminent vertue; the Officers of Juſtice 'have declared in ſeveral towns, that the bold-'neſs of offenders hath been more reſtrained by 'theſe *Societies* than by fear of puniſhment, and 'that after the introduction of thoſe exerciſes 'of Religious Devotion to the Virgin into Ci-'ties, they have found few criminals on whom 'to execute the ſeverity of the Laws, which up-'on accurate and exact obſervation they have 'ſolemnly declared, and among other praiſes 'of theſe aſſemblies affirmed their eſtabliſhment 'a publick good. *Ibid.*

The *Jeſuitical Caſuiſts* pretend that they, and not the Congregations have baniſhed *Sin* from the World: But 'tis as credible of the one as the other; for the truth is, neither have done it.

'A man above ſeventy years old, yet more 'wiſe than aged, complained he had lived only 'two years being thoſe elapſed ſince his Name 'had been entred in the Roll of our Congrega-'tion. *Ibid.*

'The

'The Duke *de Popolo* ſick of a mortal diſtem-
'per, having ſent for one of our Fathers told
'him, he died chearfully, and full of hope, but
'that the confidence he had, he owed intirely
'to the Congregation; and the ſame time com-
'manded his Son to give them his Name and his
'affection, proteſting he could not leave him
'a nobler Title, or Richer inheritance than his
'ſucceſſion in the good opinion of the Society:
'And what could have been bequeathed him by
'his Father of more advantage than the favour
'of the Virgin, a ſure pledge of Eternal Salva-
'tion. *Ibid.*

'It is impoſſible the Society ſhould think on
'thoſe multitudes of Souls ſaved by theſe fra-
'ternities (which have preſerved ſo many from
'burning in hell as *victims* of *Divine Vengeance*)
'and not at the ſame time to find ſuch ſatisfa-
'ction and pleaſure in ſo good a work, as ſerves
'for a ſharp ſpur to quicken her in her courſe,
'for propagating and encouraging thoſe frater-
'nities, that the ſaving *Standards of Jeſus Chriſt*
'and the *Virgin*, the *Mother* as well as the Son
'may be ſet up in all parts of the Earth, and
'that they who juſtly fear the rigour of a ſevere
'Judge may be invited by the amiable indul-
'gence of the Virgin. *Ibid.*

You hear their Rodomantades, but the uſe they make of their Congregations is to draw the people to them from their lawful paſtors, to

bring into contempt the parochial mass, to make themselves masters of mens spirits and consciences, and in a word, to serve their interest.

That the frequent use of Confession and Communion grown obsolete is re-established wonderfully by the Society.

'What an excellent priviledge, and beyond 'all hope and expectation of mankind, is it that 'God hath established man in his place, not on-'ly to remit their crimes who are guilty of trea-'son against Heaven, but to restore them to 'their first dignity and familiarity with him, 'and in a moment by one words speaking to 'make them of guilty men favourites of God, 'of Enemies, Friends, and of condemned Tray-'tors, heirs of a Kingdom: That Criminals ob-'tain pardon as often as they offend, and re-'ceive remission by the absolution of man, 'though the sins they commit merit the anger 'of heaven, and just punishment from God, *lib.* '3. c. 8.

It appears this Author was of the spirit of the Society, to believe, that Confessors are soveraign masters of the interests of God, and have full power to absolve the most enormous offendors according to their fancy, without obliging them to repentance, or requiring any fruits

fruits of it : But this is in truth a horrible abuſe of the power as well as the mercy of *Jeſus Chriſt*, but acted by them to procure themſelves Glory from men, and to fill their Churches with ſuch Proſelytes as being ſure of their pardon, will never fear to ſin.

When the Society was firſt eſtabliſhed, people communicated but once a year, and they who communicated twice or thrice, paſſed among ſome for perſons of rare ſanctity, and among others for men who affected a Name of Devotion, and to exalt themſelves above other men by a vain ſhew and oſtentation of piety. Others pretended that the reverence of the myſteries of that Sacrament kept them from the Euchariſt, and ſo covered their diſguſt and neglect thereof with the Name of reſpect. Thus the frequent uſe of communion, that aſſured aid of ſalvation ſeemed laid by on all ſides, and (which is moſt hainous) principally by them whoſe duty it was to have commended and preſſed its continual uſe. Ibid. *This is meant of the Paſtors of the Church.*

It is in truth a new kind of piety, and new aid of ſalvation reſerved for the *Society* of the *Jeſuites* not to exclude any from frequent approach to the *Euchariſt*, to admit thither the *Goats* with the *Sheep*, to mingle *Sacriledge* and *Impiety* with *Holy Actions*, and to make no difference between the worthy and unworthy, as if St. *Paul* and the *Church* underſtood not what they ſaid, or were deceived in their *Doctrine*,

when they tell us, *The wicked Communicate to their damnation.*

There was at Valentia *a great ſtir kept againſt the Society for frequent Communion. The Arch-Biſhop ſpoke in their favour, and having aſſembled many Doctors, Ordered, that all the people ſhould be at Liberty to Communicate every day in the week.* Ibid.

They are not only at Liberty to do it, but to be commended for it, though they be never ſo wicked, provided they ſeriouſly repent and reform their lives.

'The *Society* then finding the times ſo con-'trary and averſe to vertue, and mens manners 'univerſally corrupted, was animated the more 'to endeavour a reformation. She hoped that 'the uſe of the Sacraments would weaken mens 'Vices, and the vigour of the one become the 'ruine of the other. This engaged her from 'the beginning to imploy all her ſtrength to 'enflame the whole earth with the love of theſe 'ſaving aides; but with what wonderful ſuc-'ceſs? a ſucceſs great beyond the hopes of the '*Society*! What concourſe from all parts? how 'the aſſiduity of the Confeſſors was over-char-'ged by the multitudes of them that came to 'Confeſſion? inſomuch, that the continual 'throng laid ſiege, as it were, to ſeveral 'Churches of the *Society*. *Crimes are now expiated with much more alacrity and ardour than they were*

were heretofore committed. 'Nothing is more 'ordinary now than monthly, yea, than weekly 'Confession; and many are no sooner stained 'with sin, but they cleanse themselves by con-'fessing their faults.

The Fathers in answer to the *Novatians* who reproached the Church for the Authority she took to absolve great offenders, as encouraging impenitence, told those Hereticks, *They had been in the right, if the Church had promised pardon to sinners without engaging them first to repent*: But had the practice of the Church been conformable to the *Jesuites*, she had been to seek an Answer to the Objection of the *Novatians*. And St. *Augustine* assures us, *That if great sinners could as easily wash off, as contract the guilt of their transgressions, or if sighs, watchings and prayers were not necessary for regaining the favour of God, they would make it their sport to commit the grossest enormities*: but now the time is come, since these complaisant Directors have taught men, that it is as easie to expiate as to commit sin; that they scruple not to transgress when it is so easie to gain remission.

'Before the founding of the *Society*, the Cu-'rates confessed not their Parishoners but at 'Easter; And, if I may be allowed to declare 'it, some of them were more willing to be ea-'sed of the labour, than to quiet mens consci-'ences, and took more care to dispatch than 'amend

'amend the Penitents. But now in divers Cities 'their Succeſſors every Sunday and Holiday are 'almoſt oppreſt with the number of other Pe- 'nitents, as well as men profeſſing Religion in 'the Orders of the Church. *Ibid.*

Theſe Fathers by a lamentable abuſe do viſibly place the ſalvation of ſinners in the bare outward acts of Confeſſion and Communion, which are but acts of Sacriledge without ſincere repentance and reſolutions of amendment.

'Fryar *Jerome* a *Roman* tells us, that upon 'the founding of the *Society*, all *Rome* was chan- 'ged in a moment, and that then the Ancient 'Devotion of the *Primitive Church* in frequent- 'ing Confeſſion and the Euchariſt began to re- 'vive. A Burgeſs of *Bolduc* ſayes the ſame of 'that Town, there is not a Town upon Earth 'where the *Society* hath been eſtabliſhed which 'thinks not the ſame, and openly declares it.

But ſince all this change is only ſuperficial, and that the Conduct as well as Morality of the *Jeſuites* rather covers and daubes than roots out mens vices, the praiſe they deſerve is, that they have filled the world and their Churches with an infinite number of hypocrites, which to their other crimes add profanation of Sacraments, and a falſe and vain affectation of piety.

'Before the times of the *Society* the people 'ſcarce knew the name of General Confeſſion, 'though nothing be more ordinary now, above

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'ten thousand General Confessions having been 'made in the Province of *Japan*. So that 'tis 'credible the whole *Society* established in thirty 'six Provinces purifies yearly above a hundred 'thousand Consciences by these General Con-'fessions: How immense is the benefit? How 'worthy their pains, by this sole invention to 'draw yearly out of the slavery of vice, and the 'Devil a hundred thousand Souls, and set them 'at liberty in the state of the Children of God: 'should the *Society* reckon how many she puri-'fies otherwise yearly, how many thousands 'would be added to the number? But were 'they to be numbred she would esteem them 'too few, and not answerable to the greatness 'of her zeal for souls. *Ibid. pag.* 374.

'Tis true, General Confessions were not so frequent heretofore, nor the progress of Religion accounted to depend on them; but the Priests were imployed to prepare Penitents so well, and confirm them so solidly in the hatred of sin, and the love of obedience to the will of God, that they were not subject to relapse into former miscarriages, and the disorders committed appeared like monsters rarely seen; but since these Fathers by acquaintance with these monsters have rendred them ordinary and familiar, that their Penitents have so often need of General Confessions: 'Tis a clear evidence they confess not as they ought, but spend their time,

time, and bestow their pains to no purpose. I could wish they would learn, that the end of Confession is to convert men at once, that they commit not the same offences again.

That there is no commerce between frequent Communion and Vice.

'To frequent the Sacraments is highly useful 'for all duties of Christianity: And you shall 'hardly find them defective in any part of 'Christian Righteousness, who often approach 'these fountains of vertue and salvation, or 'any publick licentiousness in a town where 'the frequent use of these mysteries hath been 'confirmed by a laudable custome: For what 'Commerce can there be between the Author 'of holiness and corruption of manners? What 'place is therefore the darkness of hell in those 'hearts that are irradiated by the eternal light? 'Therefore the *Society* having proposed for the 'end of her labours, to establish vertue, de-'clare war against vice, and to serve the pub-'lick, 'tis no marvel she commends to our 'greatest veneration the frequent use of the *Eu-'charist*, as the *Arsenal* of the *Christian Militia*, 'the Soveraign Remedy against all maladies, 'and infallible comfort in the worst of mise-'ries.

You

You have heard already, and shall hear further in its proper place how the *Jesuites* to promote their interest, and carry on their carnal designs, admit all persons without examination to the participation of the body of *Jesus Christ*.

Artifices of Devotion invented by the Society to draw the people on the three gaudy dayes, and the first dayes of the month to the Communion.

'I shall produce here one only example of 'the *Roman* magnificence in the present year '1640. for we have certaine news that the 'brethren of our Congregation laid out nine 'thousand *Florins* on the solemnity of these 'three dayes to draw the minds of the people 'from profane licentiousness to the love of pie-'ty. They erected a great *Machine* in our 'Church of *Farnese* at *Rome* in honour of the 'Holy Sacrament of the *Eucharist*, the height 'was one hundred and twenty spans, the 'breadth was eighty; exquisitely embellished 'with curious Statues, Images, Histories and 'Emblems to the ravishment of the Spectators, the Church shining with extraordinary lustre, by the light of four thousand Flambeans. The service was celebrated with so much pomp, and so delicious a consort of the *Popes* musick, that there wanted only the presence of the *Pope*, to make it the most Majestick sight on Earth.

'*Al-*

'*Alphonſo Gonſague* Arch-Biſhop of *Rhodes* ſaid 'Maſs, ſeventeen Cardinals, and almoſt all the 'Prelates of the Court of *Rome* were preſent; 'five Cardinals more came in afterwards, 'all the Ambaſſadors of Kings and Princes, ſe-'veral Religious Orders, and all the Arch-'Fryaries of *Rome*. *Laſtly*, during the three 'dayes ſuch throngs of people flocked to the 'Communion, that inſtead of profane *Bac-'chanals* they really kept a feaſt of *Paradiſe*.

Another Artifice of the Society for more frequent Communion was the invention of Communicating the firſt day of the month, which pleaſed Pope Paul *the fifth ſo well, that he granted indulgencies thereupon, and by that bait of publick devotion drew a great concourſe of people to the Holy Table.*

The Society rejoycing at the ſucceſs, took the boldneſs to invite Cardinals to adminiſter the Sacrament, whereby the number of Communicants was greatly augmented, the people being raviſhed to receive at the hands of ſo Illuſtrious Perſons the pledge of their Salvation: Five Cardinals did it, and at Rome *at one day, and in one Church they compted ſometimes ſixteen thouſand, ſometimes twenty, and ſometimes thirty thouſand Communicants; and from thence this pious cuſtome over-ſpread the whole Earth. So that at* Lisbon *in the Church belonging to the houſe of our Profeſſion the Sacrament was adminiſtred to twenty five thouſand in one day, to ſix or ſeven in* Bruſſels, *and as many at* Antwerp

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in one of those dayes, and had our Churches been capable of more persons, the number of Communicants would have been greater.

General Reflections on all the extracts out of the Image of the first age.

THe *Jesuites* never spoke truer of themselves than when they assumed the title of *The Pharisees of the New Law.* And though they have been so vain as to attribute to themselves undue praises, they have this once declared so great a truth, that we may take them at their word. 'Tis the *Spirit of Pharisaisme* hath caused them to write those great Volumes stuffed only with their praises, and to prove they are not as other men. Christ blamed the *Pharisees* of his time for affecting the chief places in Assemblies, and to be honoured as the principal Doctors and Guides of the people; The *Jesuites* extol themselves above all *Orders* of *Religion*, march still in the first rank, and call themselves masters of the world.

The ancient *Pharisees* took upon them to dispense with the principal Commandments of the *Law*, but are clearly out-done by their successors, *the Pharisees of our time*, for what have they left undone, to shew *We are not obliged to Love God nor to give almes*? And they that find

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moſt ſubtleties to diſpenſe with good works, are in moſt eſteem among them, and to this *Banius Tambenius*, *Eſcobar* and others owe their reputation.

Thoſe holy men that went before them had no other ſecret for the converſion of men, than to preach Chriſt crucified, and to take off the ſcandal of the Croſs by the practice of humility; But the prudence of theſe new Apoſtles conſiſts in hiding from the people, they pretend to convert the folly of the Croſs, as may be one day proved more clearly than they are aware of.

The firſt word of St. *John Baptiſt*, of *Chriſt* and his *Apoſtles* addreſs to *Sinners*, was, *Repent* But the *Jeſuites* willing to ſpare all that is troubleſome, and profeſſing themſelves complaiſant, civil and gentle directors have found out a way to remit ſins without obliging to a rude and harſh *Repentance*, and to make *Confeſſion* ſo eaſie and pleaſant, that the moſt criminal will not decline it, but run to't *as willingly as they did to Sin*, as themſelves aſſure us. When Confeſſors believed it a matter of difficulty to leave ill habits, and that we muſt ſtrive to enter in at the ſtrait gate of Heaven, they were not ſatisfied with words, without ſeeing the fruits of a ſolid *Repentance*; ſo that thoſe who were inclined not to reform their lives, nor to make reſtitution of ill gotten goods,

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nor quit ill company, durst not present themselves before the tribunal of the Church, whose severity they feared, which made true penitence rare even in the *primitive times*; a thing not easily performed, but difficult and toylsom. The same Fathers who taught us, *That the life of Grace was freely received by us in Baptism*, instructed us also, *That a Soul dead in sin is not easily revived, and that when we have made our selves slaves to the Devil, it is very hard to break his chains; when we have blinded our selves in following our lusts, we cannot without miracle come out of darkness, and return into the way of Jesus Christ.* Lastly, St. *Paul* is bolder than we durst have been, when to shew how difficult it is for *Sinners* to return to God after their fall, he uses these terms in the *Epistle to the Hebrews, Chap. 6. It is impossible for those who have been once enlightned, and tasted the good word of God, and the gift of the Holy Ghost, and the power of the life to come, if they fall away, to renew them again to repentance, seeing they crucifie the Son of God afresh.* And Ch. 10. of the same Ep. v. 26. *For if we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sin, &c.* The reason why the Apostle made use of those vehement expressions, was his belief that he could not implant in *Christians* too great an Opinion of the difficulty to repent after falling into sin. But since it appears, that it is the

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moſt ſubtleties to diſpenſe with good works, are in moſt eſteem among them, and to this *Banius Tambenius*, *Eſcobar* and others owe their reputation.

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nor quit ill company, durſt not preſent themſelves before the tribunal of the Church, whoſe ſeverity they feared, which made true penitence rare even in the *primitive times*; a thing not eaſily performed, but difficult and toylſom. The ſame Fathers who taught us, *That the life of Grace was freely received by us in Baptiſm*, inſtructed us alſo, *That a Soul dead in ſin is not eaſily revived, and that when we have made our ſelves ſlaves to the Devil, it is very hard to break his chains; when we have blinded our ſelves in following our luſts, we cannot without miracle come out of darkneſs, and return into the way of Jeſus Chriſt.* *Laſtly*, St. *Paul* is bolder than we durſt have been, when to ſhew how difficult it is for *Sinners* to return to God after their fall, he uſes theſe terms in the *Epiſtle to the Hebrews*, *Chap.* 6. *It is impoſſible for thoſe who have been once enlightned, and taſted the good word of God, and the gift of the Holy Ghoſt, and the power of the life to come, if they fall away, to renew them again to repentance, ſeeing they crucifie the Son of God afreſh.* And Ch. 10. of the ſame Ep. v. 26. *For if we ſin wilfully after we have received the knowledge of the Truth, there remaineth no more ſacrifice for ſin, &c.* The reaſon why the Apoſtle made uſe of thoſe vehement expreſſions, was his belief that he could not implant in *Chriſtians* too great an Opinion of the difficulty to repent after falling into ſin. But ſince it appears, that it is the great

great ſecret of the *Jeſuites* policy, and the deſign of their Caſuiſts and Confeſſors to perſwade men that there is nothing eaſier than for the moſt hardned ſinners to re-enter into *Grace*; I aſſure my ſelf, that theſe modern directors of Conſcience who guide men by new lights, never read thoſe words of St. *Paul*, which condemn their practices, but they ſay with their Father *Adam*, *That this Apoſtle ſuffered himſelf to be tranſported by the heat of his Nature into ſtrange expreſſions* : And if they durſt uſe language ſuitable to their practices, they would accuſe all the ancient Fathers as too hard and moroſe, and applaud themſelves for enlarging and making plain the wayes of Heaven, which from *Jeſus Chriſt* to their time continued narrow and rugged ; in a word, whereas heretofore it was a rare thing to ſee a ſinner Converted, you may now ſee thouſands in their Churches. Where there needs not ſuch formality, ſo many tears, ſuch ſighs and groans, and ſo much humiliations as in the Primitive Church. The danger is only that God changes not according to their fancies, but is as juſt, and as ſevere as ever : But this matters not with them whoſe deſign is to make good compoſitions with ſinners, and ſell the blood of *Jeſus Chriſt* cheap, that their market may be quicker, and yield large returns of profit and advantage by the multitude of their cuſtomers. The *Sinner*

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needs no more than tell his *Confessor* the story of his disorders, and he is presently capable of the greatest favours of the Church, and cleared of his sins without fear of an after clap.

When Bishops and Priests were not without difficulty induced to proceed to the reconciliation of Penitents to God, for fear of binding themselves in those sins, whereof they pretended to *loose others*, whom it may be, the Soveraign Judge had not absolved, sinners though reconciled, continued in fear and humiliation, having their sins ever before them, and after the practising of all sorts of good works, and submission to the rigour of *Ecclesiastical Discipline*, they were still afraid they had not satisfied the *Justice of God*. And that their sins were not so mortified, but that they might recover the dominion of their hearts to their eternal destruction, and ceased not to charge themselves with sins of ignorance and infirmity, with omissions and neglects. But now as if the most hainous crimes were as inconsiderable as the lightest faults, and as easily pardoned as the smallest miscarriages, as if the maladies of the Soul were not difficult to cure, and as if God had for the future forever remitted the severity of his judgement against sinners from the time they follow the advice of the *Jesuites*; the most wicked of men, the most dissolute wretches are no sooner absolved by these complaisant directors,

rectors, but their Consciences are in peace for all their past sins, though they are resolved to commit them again: These are the persons that make up these vast numbers which fill the Churches of the Jesuites, and swell the list of their Confessions. They are directors of all those Consciences which love not to hear any but pleasing Doctrines, who pretend condescension to mens weaknesses and infirmities, and never imploy the Knife and the Lance in the cure of their wounds.

This makes all those who cannot endure sound doctrine, but have itching desires to be flattered in their wayes, to have recourse to these Prophets of the last times, and having shut their ears against the truth, are by the just judgement of God given up to be seduced by fables, which serve only for their greater seducement and Depravation.

It may be said to the glory of the Society that they are Guides to an infinite number of persons, and with this advantage, that whereas St. *Paul* sayes, *That not many wise men after the flesh, not many mighty, not many Noble were called*; these good Fathers have in their Churches so many persons of greatest quality, so many rich, so many wise men after the flesh, that they have no room for the Common people, and ordinary men: And have made the wayes of repentance so smooth and easie, that the most

most tender and delicate sinners run thither with as much ardour and facility as they could possibly have done to their sins and disorders.

If you consider these Fathers as to worldly enjoyments, and weigh their condition in the balance of humane opinion, they have cause to be intirely satisfied with their Estate in the places where they reign, as having all the Grandeur of the World prostrate at their feet; but if you view them by the light of Faith, nothing will appear so miserable as these blinde Guides, who lead the blind, and together with them fall into the ditch, and abyss of darkness. They have reason to fear, that God may require at their hands the blood of an infinite number of Souls, who for want of repentance dye in their sins, whom they abused by hasty absolution, and covered their faults instead of curing them.

'Tis lamentable to observe, how sinners are daily confessed by these Ghostly Fathers, but never converted to newness of life, repenting every moment, but never truly, drawing nigh to God with their lips, but denying him in their hearts; becoming Proselytes to these new *Pharisees*, and thereby more the children of Hell than before. Tis true, they practise not these things alone, but this augments rather than excuses their condemnation; as ha-

ving drawn others to follow their courſes, being tempted to like Actions, in hopes of equal ſucceſs, and as many diſciples as the *Jeſuites* had gained by their eaſie devotion; ſo that now there are *Jeſuites* every where, and in all habits, and though they claim the honour of being the firſt Authors of *Moralls* which have quite overthrown thoſe of the Church, there want not others who have imitated them in deceiving the world.

I remember, that on a Holiday, in a Church in *Flanders*, I ſaw a vaſt multitude of people thronging to Confeſſion and the Sacrament: And ſoon after in diſcourſe with one of theſe Fathers, I told him I was much edified at the Devotion of the people, and asked him whether it was alwayes equal to what it appeared on the laſt Holiday: The Father aſſured me I had ſeen only what was uſual and ordinary, that the people were very devout, and failed not to frequent the Sacrament often. But Sir, ſaid I, to compleat my joy, give me leave to ask you whether all theſe perſons that communicate ſo often, do it with that piety and holineſs the Greatneſs of theſe myſteries requires, whether they examine themſelves ſeriouſly before they approach the Holy Table, for fear of coming thither to condemnation, and eating there their eternall ruine: To ſpeak plainly, is it probable, that all thoſe who I ſee com-

communicate every day in the week, do all lead an holy and innocent life, exempt from relapſe into mortal ſins, after their repentance, and in a word, are ſo holy as they ought to be who ſo often partake of thoſe holy things?

I perceived I ſpake to this good Father in a Language he was not accuſtomed to hear; for being by this time ſufficiently aſtoniſhed, he told me I demanded too much, and what I required was the higheſt perfection; that it was a rare thing to ſee men who fell not into mortal ſins; but that thoſe Communicants took care to confeſs without fail, as often as they fell:

What Sir, ſaid I, thoſe perſons that fill your Churches are the ſame that after dinner people Taverns and Tipling-houſes, Bowling-greens and Theatres, and other places of divertiſement? Contrary to the Goſpel, they ſerve two Maſters, in the Morning Chriſt, and the reſt of the day the Devil; if ſo, their Confeſſion may in appearance bind the ſtrong man of ſin armed in their hearts, but do not you know, that when the Houſe of our Soul hath been ſwept only by a ſervile and fruitleſs Confeſſion, and not filled after with ſincere compunction, and garniſhed with good works, that ſtrong man armed whom they fancyed bound and caſt out, returns thither with ſeven other ſpirits more wicked than himſelf, and

the laſt ſtate of that man is worſe than the firſt? The Good Father had not the patience to hear what I would have ſaid, but ſpeaking out of the abundance of his heart, Sir, ſaid he, muſt we not ſave all the world? and if we cannot ſend ſinners ſtraight into Paradiſe, 'tis good to ſend them at leaſt into Purgatory. The frailty and weakneſs of men is ſo great in theſe times, that to require great matters from them in duties of Religion, is to make them quit all; therefore as often as they fall into ſin, we muſt not neglect to grant them abſolution whenas they demand it, for as in their demand there is an appearance of their fear of damnation, that fear with Confeſſion, are ſufficient Grounds to give them abſolution, nor can it be denyed them, according to the common opinion of the Caſuiſts.

This Father could not have been more ſurprized at my Anſwer than I was at his reply, Repenting in a manner that I had engaged with a perſon of Principles ſo different from mine, that I foreſaw it was impoſſible for us to agree; however I reſolved to make good my ground, and one aſſault more to bring him to reaſon. Father, ſaid I, I am amazed at your expreſſions; what agreement can there be between your practice, and the Doctrine of the Fathers? They teach us, that to perſiſt in the Commiſſion of ſin, for which we pretend to

have

have repented, is not true repentance, but a mocking of God, that the Viciſſitude and Revolution of ſins, and Confeſſions ſucceeding one another, is to turn and return in the wayes of the wicked, which certainly end in everlaſting perdition.

I know, 'tis not ſtrange, that men who ſin naturaly, ſhould be capable of falling into all kinds of diſorders; but 'tis inſupportable, to ſee them from whom ſinners ought to receive light and inſtruction, to ſerve for nothing but to blinde them the more, and to put them out of that juſt fear they ought to have to approach Jeſus Chriſt, without reforming their Lives. It was St. *Auguſtines* direction, that he only ſhould partake of the body and blood of the Saviour of the world, who is already a part of his body by the union of Charity. St. *Baſil* would have Communicants able to ſay with St. *Paul*, that *it is not they that live, but Chriſt that lives in them.* St. *Francis de Sales*, in this laſt Age adviſes none to a daily Communion, but ſuch who not only never relapſe into mortall ſins, but have no affection for the moſt Venial. But by your practiſe, Father, theſe rules are exploded, for with you they are worthy to be Communicants as often as they confeſs, and to receive the bread of life, though their crimes live, and flouriſh in their hearts and their Actions. Thus Confeſſion alone is ſufficient to make them paſs

for Devout, and a life better regulated is an extraordinary ſanctity, not proportioned to the frailty and infirmities of perſons of this Age.

The Father impatient to give me the hearing, could not refrain from intterrupting me, to tell me, that they did no more than what Chriſt had allowed in the Goſpel, for in St. *Matthew*, when *Peter* asked Chriſt how often he ſhould forgive the ſins of his Brother, the Saviour of the World made anſwer, *Not ſeven times, but ſeventy times ſeven.*

I was ſo moved at his producing ſo ſtrange a proof, and vouching a Text ſo improper to confirm the Maxim he maintained, that I gave him not leiſure to adde any more, but told him: Have you read that paſſage in the Goſpel? I doubt not but you have, but your deſire to make it ſubſervient to your purpoſes, and to apply it ſo as it may countenance your practiſes, hath made you forget part of it which renders it wholly uſeleſs for your deſigns. Permit me then to put you in minde, that there are in that paſſage theſe very words, *Lord, how often ſhall my Brother ſin againſt me, and I forgive him?* Obſerve thoſe words, *Againſt me*, which ſhew, that he treated only of particular offences which our Brethren may have given us, but not of Crimes they commit againſt God. And the queſtion is not touching the uſe of the Keyes,

Keys which *Christ* hath committed to the *Pastors* of the *Church*, but of that patience, that meekness and charity every particular person ought to have towards them that offend him. The *Priests* ought not to remit sins committed against *God*, but according to the *Rules* prescribed by *God* in the *Sacred Canons*, nor have any power, according to the *Fathers*, to unbind *Lazarus*, who is the type and figure of a *Sinner*, but after he hath been raised by *Jesus Christ* to new life: But as to offences which concern us particularly, *Charity* hath no bounds, but an indispensable command to love even our enemies, and what ill soever is done us we are obliged to overcome by pardon and forgiveness; not seven times only, but as often as the offence is reiterated: This is the meaning of the place, as all *Commentators* unanimously agree in the explication, not one pretending that those words favour the facility of some *Confessors* in pronouncing absolution to *Sinners* as often as they please to demand it.

I thought sufficient had been said to convince and gain this good Father, but was deceived, and saw by experience, that he had a Spirit that was Reason-proof. And to be rid of me, he told me plainly, he little valued all the proofs I could bring, and that he would proceed as he was accustomed; this being a common practice, authorized by good *Casuists*,

and ſhould they attempt to do otherwiſe, *Repentance* would become an intollerable yoke, *Confeſſion* forſaken, all the world forced away from the Altar, and *Sinners* deſpair; he ſhould have added, that it would ruine many *Sacred Communities* which had no better means of ſubſiſtence than this eaſie abſolution, and truly by the genius and countenance of the Father, I diſcovered that this laſt was the moſt prevalent argument with him, and therefore reſolved to hold my peace; for 'tis to no purpoſe to bring the moſt demonſtrative evidences to undeceive a man whoſe perſwaſions are grounded in reaſons of intereſt, unleſs you firſt cure the covetouſneſs of his heart. We have no more to do upon theſe occaſions, but to ſigh, and pray *God* that he would effect what to us is intirely impoſſible.

To return to the *Jeſuites*, it muſt be confeſſed that they have been very prudent in the choyce of proper and ſucceſsful means to compaſs their deſign of drawing after them a great number of people; they eaſily perceived, that had they exacted from *Sinners* the fruits of a ſolid repentance, intire ſelf-denyal, reformation of life, ſerious mortification of Vice, they could not have eaſily attained their ends, and that if they treated the *Sinner* that ſhould come to them, according to the *Rules* of the *Church*, their *Churches* ſhould never have been filled, nor

their

their *Confessors* much imployed : But judging very wisely, that though they obliged not *Sinners* to put off the old man, they would be content to put on the new, if they promised men *Heaven* for some petty works of no weight or difficulty ; there could be no *Sinner* so hardned who would not be their proselyte on so good termes, and pay them to boot for the pains they should take to send him to *Hell* : This is the reason that moved them to pitch on these works of ostentation, and exhort all the people to communicate every day in the week, and to authorize their practice, pretend it was approved by an *Arch-Bishop* of *Valentia*, in an *Assembly* of *Doctors*, and that he Ordained *It should be free for all the people to Communicate every day in the year, to see the vanity of their pretence of being authorized by this Arch-Bishop* ; Observe, that it hath been ever allowed for persons truly vertuous to Communicate every day : But these are not the persons they understand in the *Ordinance* for being few in number, they could not be expressed by the term of *All the People* : So that *All the People*, who, the *Jesuites* say have permission to Communicate every day in the week, are all kinds of persons, and the common sort of men who live in such a manner, that they are not worthy to Communicate once in their age, and never approach the Altar, but they abuse the facility of their Confessors, and make themselves guilty of a new crime.

But let the *Jesuites* say what they please it cannot be denied, but the face of affairs is the same it was before they appeared in the world, no less Simony and Usury, Injustice and Iniquity, Impurity and Violence committed now than before: Tradesmen cheat as they were wont, Judges take bribes, Souldiers blaspheme and rob as much as ever; that which the *Jesuites* have done, is, that men commit wickedness with ease, without fear or remorse, they make it a sport upon the credit of these Fathers, affirming it easie to get pardon, and when they have chosen one of them for their Confessor, they find him so apt to condescend, so full of good words, and of so pleasing an hnmour, that, as themselves say, *Sinners expiate their crimes with as much chearfulness and ardency, as they committed them*; and in a moment become Saints worthy to receive the body of *Christ* as often as they please; but the mischief is, that their sanctity having cost little, it is but short lived, and their passions not mortified, presently produce the same disorders again: But these Fathers care not though the multitudes of people about their Altars dishonour Christ in profaning his body, provided they serve to promote the Glory of the Society.

We read in Scripture, that though the manners of the *Jews* were extreamly corrupt, they ceased not to offer to God abundance of Sacri-

fices,

fices, and were perswaded to it by the Priests, who valued not the loss of mens souls if they could but profit by the multitude of Oblations brought to the Temple: But these profane Sacrifices instead of appeasing provoked the wrath of God, which makes him complain in the first Chapter of *Isaiah*, *He was weary of their Offerings, and despised their Sacrifices, and that the blood of Bulls and of Goats could not expiate the sins in which they persisted, that the Oblations of the carnal people were vain, that he could not away with their Ceremonies and Festival Dayes, that he hated their Assemblies, and would not hearken to their prayers who had wickedness in their hearts.*

If God thus used the *Jews* who were subject to the *Law* of *Moses*, what *rigorous justice* may we expect if we *honour* him only with *our lips*, and instead of a *real* and *cordial Conversion* content our selves with an *imaginary* and *superficial*. I know the *Jews Sacrifices* were but gross shadows of the *Sacrifice* now in the *Church*; but if our *hands* and our *hearts* are no less defiled than the *Jews*, we are so much more worthy *condemnation*, as the *sanctity* of our *Sacrifice* is greater than theirs; for *God* respects not the *Sacrifice* only, but the person that offers it; nor can we present him an *Oblation* so *Holy* that can appease his anger, while he sees abominations in our *hearts*, and *crimes* in our *hands*, and our *souls* unfit to be a sacrifice to him;

he ſeeks *Servants* to worſhip him in *Spirit* and in *Truth*, not ſuch as ſay only *Lord, Lord*, but *ſuch as do the will of his Heavenly Father.*

I know there's nothing ſo *Holy* as the *Sacraments*, and that the *Primitive Chriſtians* derived all their ſtrength and their comfort from the continual uſe of the *Euchariſt*; but we are not to think that we are therefore arrived to the perfection of thoſe *Primitive Chriſtians*, becauſe we imitate them in this particular; but that there is nothing will ſooner draw upon us the anger of *God*, than to preſume to feed on the bread of *Angels*, when we deſerve not to gather the crums. This makes it appear ſtrange, that theſe *Fathers* fear not to affirm, *That they are ſeldome defective in any part of Chriſtian Righteouſneſs, who approach to the Sacraments, the fountains of vertue and ſalvation, that you cannot find any publick licentiouſneſs in a Town where the frequent uſe of theſe miſteries hath been confirmed by a laudable cuſtome, becauſe the Author of Salvation can have no commerce with vice, nor the darkneſs of Hell find any room in hearts ſo often irradiated by the Eternal Light.* 'Tis ſtrange, I ſay, that theſe *Fathers* who pretend to be the *Maſters* of *Theology* ſpeak ſo ignorantly of the moſt *Common Truthes* of the *Faith*, and are ſo blind as to take the *Sacraments* for vertues which cannot be abuſed. Is it poſſible that they know not what the world is aſſured of, that there is an infinite

number

number of *Priests*, *Fryars* and *Persons* of all sorts who are the more wicked the oftner they Communicate, and serve themselves of that which is most *Sacred* in *Religion*, to cloke their *Abominations* from the sight of the world? Can they be ignorant of this, that the reception of *Christ* in the *Eucharist*, though he be the true light doth only increase the blindness of those wretches, and render them more wicked and corrupt who presume to receive the fountain of purity without repenting for their sins? And that the *Devil* ceases not to continue master of their hearts who would seem to divide them between *God* and the *Prince of Darkness*.

It may be admired, that they are so hot and intent upon the praise of their *Society in the Image of their first Age*, as not to remember what they chaunt every day of the *Holy Communion in their Churches*; *Mors est malis, vita bonis, vide paris sumptionis quâm sit dispar exitus.* 'Tis true, *Christ is Life*, but in the *Eucharist* he is not life to them who were not alive before, but a severe judge of them who being dead in sin, presume to approach the *Fountain of Life*: So that there is great cause to bewail that all the reformation made by the *Jesuites* in the Church amounts only to the commission of an infinite number of sacrilegious Communions, filling their Churches with innumerable multitudes of persons who never part with their Confessors

without

without absolution, what crimes soever they are guilty of, and as soon as confest, are held fit for the Altar.

I cannot forbear the relation of a story on this occasion, often told by a *Jesuite* with very great delight : This good Father acknowledged he had been much hindered from admitting to Communion, a person so Cholerick and subject to blaspheme, that he could not go from the place of Confession to the Altar without falling into the same crimes, loosing in a moment all the fruit of his Confession, and wholly indispoling himself to receive the *Eucharist* : The *Father* according to the custome of the *Society*, being more solicitous to make this man Communicate, than to cure him of so dangerous a malady, resolved to confess him at the foot of the Altar, and to administer the Sacrament to him immediately after absolution, This rare expedient he afterwards mentioned as a most refined invention and quintescence of spirituality which he had brought into practice by the happiness of his conceit without a president.

How extravagant soever this conduct may be, 'tis certainly very proper for persons who serve their interest, and despise that of *Christ*. The more corrupt men are, the more they love to be flatter'd, and desire to be rid of that trouble and fear that are the natural compa-

nions

nions of crimes: And if they find such directors of *Conscience* as will assure them they are in the way to eternal beatitude, there's not a person amongst them so senseless as not to hold himself indebted to so obliging Divinity, and to impart their temporal goods unto them who are so liberal of those of God; and as the Casuists resolve, that the Fathers are not bound in duty to give, but may sell these things to their *Devotes*; so these cannot but make good payment for their gentleness, their condescendence, their lies and their cheats. Nor can it be doubted, but that the confessionals they multiply so carefully in their Temples are so many little mines of Silver and Gold, for as they procure all conveniencies for their penitents, it cannot be supposed they forget themselves. And while others who have not the excellent address of these Fathers take great pains by serious examination to dispose penitents to a sincere repentance, and a newness of life, these good Fathers are so dexterous and nimble, that they dispatch in a short time the most detestable and inveterate sinners. The most corrupt consciences which appear to others as an impenetrable abyss, never stop their Carriere, who *Can confess the Devil himself in less than a quarter of an hour*, saith *F. Grisiel.*

If you examine their other practices of *Devotion*, you will find no lesse disorder than in

their

their administration of the Sacraments of *Penance* and the *Eucharist*; for proof whereof you need onely consider their Relations of the pomps and shows they fill their Churches withall, they make it their Glory to draw the people thither, by erecting machines which may render their industry admirable, and surprize the eyes of spectators. But in the mean time neglect their cures, and the Churches of other benefices they have usurped, though they forget nothing to satisfie the most curious; their Altars are adorned with the most exquisite picture and delicate sculptures, nothing appears but rich and magnificent, and all animated by Consorts of Musick that ravish the sense: So that the house of Prayer and Penitence, is converted into a place of pleasure and divertisement; and oftentimes they act their Tragedies and Comedies, and pass several dayes in most profane manner, though it must be confessed they forget not for all that to say *Mass*. The world knows how they profane the Chappel of the Colledge of *Marmonsteir*, which they had united to their Colledge at *Paris*. The Rector of the University was obliged to exhibit an information against them upon his own view of the disorder, having found in one part of the Chappel a Haberdashers shop, and the rest full of Hey for the horses of a person of quality their Pensioner. Since that time I have seen

men

men at work there to dress up a Theatre, and prepare *Machines* for a Ballad which we must have learnt in the Chappel, or gone all day in search of the Dancing Master who practised there only, and was not permitted to come into their Colledge for fear of disturbing their repose and troubling their exercises.

I know not whether they finde these means very proper to incline men to prayer, and inspire them with compunction for their sinns; But to me who have not studied Divinity in their School, nothiug appears so opposite to the Spirit of Christ, and the instructions he left us for prayer. For our *Divine Master* in the sixth of St. *Matthew* commands us when we would pray, to enter a private place and shut to the door, that we may be separated from the world, and appear only to God; which rule ought to be observed, as far as possibly it may in publick prayers, as we see many Religious Communities pray with the same sedate and composed tranquility of mind in their Quires as they would in their private Chambers and Oratories, as being together but one body and one spirit: They chaunt so together that they make but one voice, and and hear not one another, but when it is necessary to continue the Chaunt, and to render their prayers more efficacious by joyning with their brethren in supplication: Besides when they Chaunt, all their words

words are intelligible, that their thoughts may be imployed and taken up in attending the ſenſe, and filled with the affections of *David* in the compoſure of the *Pſalms*: Thus the *Chartreus* and other *Orders* of Religion retaining their primitive purity and ſimplicity of ſpirit, have nothing in their Churches to ſcatter and diſſipate their thoughts and meditations, nothing to *raviſh their eyes and their eares*; and to draw away their hearts from minding their devotions, to gaze on fine ſights, and wander in vanities. The like may be obſerved in ſuch of our Cathedrals, wherein according to the ancient ſimplicity, as there is nothing wanting that may be neceſſary for the decent performance of the external worſhip of God, ſo we find not there ſuch numbers of ſuperfluous Ornaments that ſerve only to amuſe groſſie and carnal ſpirits and earthly diſpoſitions.

Such ſimplicity and modeſty pleaſe not the *Jeſuites*, they muſt have ſomething to quicken the ſenſes; and whereas Chriſt Commands us to offer our Prayers in the moſt private retirements of our houſes, & from the bottom of our hearts to prevent the diſtractions of our ſtraying and wanton ſenſes; theſe Fathers invite us to enter their Churches, to ſee and hear thing to raviſh our eyes and tickle our ears, but to empty our hearts of all affections of devotion, and render

render us incapable to pray with Reverence and Attention.

In the mean time they glory in their shame, and triumph in that which ought to be their confusion; they rejoyce in these practises for which they should mourn, and prove by experience that men are so wretched, that there's nothing so ridiculous, nothing so contemptible but may serve to flatter the vanity of their humours, and raise up in their fancies mountains of pride.

Had we leisure to examine that intire Volume composed by *Alegambe*, of the names of their Authors, it would be a fresh instance of their vanity and pride. Can any thing be more ridiculous than to amass an infinite number of names of pitifull Books, and more pitifull Authors, to make the world believe their Society is full of extraordinary men? What Glory was it for the company to have produced those innumerable Casuists, who have corrupted all Christian Morality, and turned topsie turvy the Maxims of the Gospel, as *Sanchez*, *Tambourin*, *Escobar*, *Castro Palao*, *Banny*, *Guimenius*, &c? What glory to have produced Divines who have extolled themselves above the Fathers, and their Authority, to bring their own profane and ridiculous Novelties in Credit, as *Molina*, *Poza*, *Garasse*, &c. have done.

Is it not a shame, that they have permitted those

those scoffing Companions, those ill-made Spirits of their Fathers, *Binet*, *Monk*, and *Barry*, to write Books so intirely ridiculous?

Are they not struck with prodigious, and irrecoverable blindness, to boast of those works they have composed against the sacred persons of Kings and of Bishops, and to own those mischievous Books, which were published under feigned names, and deserved censure as soon as they came forth, as those of *Scribanius*, *Smith*, and *Mariana*?

Lastly, What reason have they to insert in the Catalogue of their Works those books they have stollen from others, whereof their Father *Abbot* and others have been often convicted? But though this be common among these good Fathers, and every dayes practice, I will content my self at present with one example, by which it will appear, they spare not their best friends, but are ever ready to do them any injury which may afford them the least hope of Glory.

'Tis notorious to the world, that in the process they maintained against the University of *Paris*, *M. De Monthelon*, whose name is famous in the Parliament of *Paris*, defended their Cause against *M. De la Martiliere*; and that this later having published his Argument in Print, *M. De Monthelon* published his also. There's no man but thinks it the misfortune, so good an Advo-

Advocate to have undertaken ſo bad a Cauſe; but the misfortune was greater to have Clients ſo ingrate as the *Jeſuites* proved to him. For is it not ſtrange, theſe Fathers ſhould envy their Advocate the glory of having defended them, and attribute the Argument he publiſhed, to their *F. Cotton*? and ſhould have the boldneſs to do it in the life-time of *M. de Monthelon*, their Advocates Nephew, who can, when he pleaſes, convince them of falſhood, by producing the Original of the Printed Argument, all of his deceaſed Unkles hand-writing: That I may not be thought to impoſe on theſe Fathers, hear the very words of *Alegambe* the *Jeſuite*, in his *Bibliotheque* of the Writers of their Society, *pag.* 379. *col.* 2. Where ſpeaking of *F. Cotton*, he ſaith, *Edidit Apologiam pro Societate contra Martellerum ſub nomine Montolonii.* He publiſhed an Apology for the Society, againſt *Martellier*, under the name of *Monthelon*: Certainly the Phariſees of the Old Law never did the like, nor were guilty of a vanity ſo malignant and Ridiculous.

Artifices and Violences of the Jesuites *of* Almaign *to take from Religious Orders several considerable Abbyes and Priories.*

Stories on this subject taken out of the Memorial of F. Paul William, *Vicar Generall of the Order of* Cluny:

Presented to the FRENCH *Councell in* 1654. *Against the Rector of the three Colledges of* Jesuites *at* Selestat, Ensisheim, *and* Fribourg *in* Brisgau.

OF

The Three Priories in Alsatia, *usurped by the* Jesuites *from the Order of St.* Benedict.

And First,

Of the Priory of St. Valentine *of* Ruffach, *taken away violently by vertue of Bulls against Bulls.*

THe three Priories Conventuals of St. *Valentine*, St. *James*, and St. *Morand*, are of ancient foundation, between five and six hundred years standing, belonging to the Order of St. *Benedict*, and holding of *France*, though all

all three situate in *Alsatia*, and in the Dioceſe of *Basil*. The first stands in the Town of *Ruffach*, parcel of the temporalties of the Bishop of *Strasbourg*: the second in the Village of *Veldbach*, and the third neer the town of *Altkirk* in the Countrey, reunited to *France* by the Treaty of the peace of *Allemaigne*. The first depends on the Abby of *Chesy*, and the two last on that of *Cluny*, the full right of collating being in the Abbots, and preserved without interruption, and the Prioryes alwayes possessed by *Benedictines* of the Nation of *France*.

The Priory of St. *Valentine* was founded about the eleventh Century, by two Monks of the Abby of *Chesy*, in the Dioceſe of *Soissons*, assisted by the Offerings and Liberalities of the people, upon the occasion of the Great Miracles wrought by the Martyr Bishop of *Soissons*, when those Monks in their return from Pilgrimage to *Rome* arrived at *Ruffach*, enriched with his Reliques by the Gift of the Abbot of St. *Potentience* of the same Order in the City of *Rome*, so that in a short time they built that Priory which continued alwayes in the possession of the Monks and Abbot of *Chesy*, though the *Jesuites* have not omitted any artifice from the beginning of their institution, to make themselves masters thereof, contrary to the Bulls of the Popes, *Lucius* and *Alexander* 3d, who excommunicated all those that should

attempt

attempt any thing concerning the ſaid Priory, in prejudice to the rights of the ſaid Abbot and Monks: For after the year 1578. they procured and obtained from time to time Bulls upon Bulls, but ſo voyd and null they durſt not produce them: And in 1618. they huddled up all the nullities and obreptions of the precedent Bulls into one, ſuggeſted by them to have been obtained for the benefit of the Colledge of *Seleſtat*, founded ſome 3024. years before, wherein they ſet forth contrary to the truth that it was a ſimple Priory without a Convent, and aliened long ſince from the ſaid Order with the uſual formalities, and conſent of all parties intereſſed. In purſuance of this Bull, theſe Fathers having by ſtrange precipitation and extraordinary haſte outed the Prior *Nicolas Verdot* Monk of *Cheſy*, with unheard of vexations poſſeſſed themſelves timely of the ſaid Priory in 1618. without any form of Juſtice, and 18 years before the time preſcribed by the pretended Bull, that is, before it became void by the death or ceſſion of the ſaid Prior, who was Canonically poſſeſſed of it ever ſince 1610 and never juridically deprived thereof.

Letters

Letters gained by ſurprize from the King, and a Mandamus *from the Biſhop of* Strasbourg: *The dependance of the three Priories.*

This violent intruſion, notwithſtanding the Oppoſitions, complaints, Proteſtations and purſuits of the ſaid Prior, with the interpoſition of the Authority of the Crown of *France*, endured till God himſelf brought the remedy by a change of the State in 1634. when the *Jeſuits* upon the arrival of the *French* Armies having quitted the Priory, the ſaid Prior was re-eſtabliſhed by his Majeſties Authority, and dyed in peaceable poſſeſſion thereof in 1636. whereupon *James Boeſcot* of the Order of St. *Dennis*, ſucceeded him, and poſſeſſed it till 1644. though the *Jeſuites* in 1638. had obtained Letters Patents from the ſaid King, in Confirmation of their right if any they had, which they got by ſurprize, upon falſe ſuggeſtions that the ſaid Priory ever ſince 1578. had been Canonically united to the Colledge of *Seleſtat*, which had not been founded before 1615, and that the ſaid *Verdot* of *Cheſy*, whom death had deprived of power to defend his Cauſe, had been an Uſurper, Intruder, and illegally poſſeſſed of the ſaid Priory, as if he had been a *Lutheran*, ſeized of it by main force.

But the Letters Patents were of no uſe to the *Jeſuites*; for *Boeſcot* ſeeing that the continuance of the Warre in *Germany*, made the place not habitable, in the year 1644 reſigned the ſaid Priory into the hands of the Abbot of *Cheſy*, who beſtowed it on *Paul William*, a Fryer of the *ſtrict Obſervance of the Congregation of S. Vanne*, who by the Kings Order took poſſeſſion thereof, and peaceably enjoyed it with thoſe of his Order till the 2d, of *June*, 1651. on which day, in purſuance of a *Mandamus* iſſued from Archduke *Leopold*, Biſhop and Lord of *Strasbourg*, under pretence of executing ſome Articles of the Treaty of peace, but really in breach thereof, the Arch-dukes Officers re-eſtabliſhed there ſome *Jeſuites* ſtrangers, and by force and violence outed the ſaid Prior and his Fryers of the reformed Order of St. *Francis*, notwithſtanding all their oppoſitions, Appeals and Proteſtations of force, which the ſaid Officers refuſed to enter of Record among the Acts of their Courts, though it was afterwards granted them upon renewing their ſuit at *Briſac*.

Now theſe three Priories depending as to their ſpiritualty and right of Collation upon the Abbyes of *Cheſy* and *Cluny* have ever been ſubject and anſwerable for their temporaltyes to the Archdukes *Chamber of Juſtice of Enſiſheim*, belonging to the houſe of *Auſtria*, though this

this of St. *Valentine* be ſituate in the Territories of the Biſhop of *Strasbourg*; and that by the Treaty of *Munſter*, in 1648. all the rights of the Houſe of *Auſtria*, in the higher and lower *Alſatia* were granted in Soveraignty to the Crown of *France*, and conſequently the ſaid Priory being at preſent under the Juriſdiction of the moſt Chriſtian King, and his Juſtice, to whom alone belongs the cognizance thereof, and the maintenance of the ſaid Prior in his poſſeſſion, it followes that the intruſion of the ſaid *Jeſuites* ſtrangers into the place of the ſaid Prior, outed without cauſe or lawfull Authority in 1651. is an unjuſt attempt againſt the tenor of the ſaid Treaty of peace.

Nor is the Kings intereſt leſs engaged for keeping the two other Priories of St. *James*, and St. *Morand*, which the *Jeſuites* would have taken away from the Order of *Cluny*, and conſequently from *France*, to alien them to perpetuity, and unite them to the Colledges of ſtrangers, to the great prejudice of his Majeſties Subjects, and the order of St. *Benedict*.

Falſe ſuggeſtions to Pope Gregory XIII. *to obtain a Bull of Union of the ſaid Priory: Falſe Charge of Crimes on the Prior.*

That it may the better appear, what artifices the ſaid Fathers make uſe of, for want of

right, to uſurp the ſaid Priories; obſerve that in 1578. *John Sancey* being Prior of that of St. *Valentin*, they obtained from Pope *Gregory* xiii. by the procurement and Authority of *John* Biſhop of *Strasbourg*, a Bull of Union of the ſaid Priory, for founding a Colledge in the Town of *Molſheim*, and that they ſhould enjoy it upon the firſt vacancy; upon the falſe ſuggeſtion that it was a Priory only without a Convent, without declaring that it depended on *France*, and the Abby of *Cheſy*, without an information *Super commodo & incommodo*, of the convenience and inconvenience, which according to Cuſtome ought regularly to have been firſt exhibited, without the conſent of the Prior or his Convent, the Abbot of *Cheſy*, the Biſhop of the Dioceſe, or of the King, though all intereſſed partyes.

Theſe *Jeſuites* being otherwiſe ſufficiently founded at *Molſheim*, not knowing how to betake themſelves to execute their Bull, ſo full of nullities, and void Clauſes, left it dormant without the leaſt mention 31 years, in which time two vacancies incurred, by the deceaſe of *Sancey* in 1589. and of *Adrian Verdt* his Succeſſor in 1598. which they let paſs without ſtirring at all, or giving the leaſt notice or hint of their pretenſions. So that the ſaid Bull by this means lay ſuperannuate and uſeleſs.

At laſt in 1609. they pitched on an expedient,

dient, very disagreeable to the Charity of Christians, which was, to charge with Crimes and infamous Calumnies *Nicholas Terraſtre*, Succeſſor to *Adrian*, that they might deprive him of his Benefice, and make uſe of this third vacancy for Entry. They managed this buſineſs ſo dexterouſly, that by falſe reports ſpread againſt *Terraſtre*, the Matter was brought to that paſs as to oblige the Officers of the Archdukes Chamber of *Enſſheim*, to write about it, not to the Biſhop of *Strasbourg*, nor the Dioceſan, but to the Abbot of *Cheſy* as the lawfull Collator, praying him to call back *Terraſtre*, and provide another of his Monks to ſucceed in the Priory, for prevention of ſcandal: To give more credit to the Letter, they perſwaded *Nicholas Verdot* one of the Monks of the ſaid Abby, then reſident in the Priory, to carry it, who inflamed with Ambition to ſucceed *Terraſtre*, conveyed the Accuſation againſt his Superiour, who without other information was recalled, and *Verdot* ſent back Prior in his place: This ſerves to clear what we affirmed before, that this Priory is Conventual, and that neither the Biſhop of *Strasbourg*, nor his Officers had ever Authority over it, or took cognizance of any cauſe that concerned it, But that the Abbot hath the Juriſdiction in the Spiritualty, and right of Collation, and diſpoſing of the Fryars, as the Chamber of *Enſiſheim* hath in the Temporalties.

Other Calumnies of the Jeſuites. A feigned Seminary, falſe ſuggeſtions to Pope Paul *the* fifth, *their Artifices, Avarice and Violences.*

But providence permitted not their deſigns to have the deſired ſucceſs, for *Verdot* ſucceeding in the ſaid *Priory* of St. *Valentine* filled the vacancy; but could not eſcape drinking deep in the bitter cup of their calumnies, more black and infamous than thoſe he carried againſt his Superiour, whoſe innocence being at laſt cleared and acknowledged, he was honoured with the dignity of *Prior* in the ſame *Abby* on which the *Priory* depends, where he died in peace eighty three years old: As for *Verdot* he was hampered by the *Jeſuites* as you ſhall hear hereafter.

The Fathers of *Molſheim*, having in vain ſolicited the *Prior* to a Ceſſion with offers of a conſiderable Penſion, perſwaded Arch-Duke *Leopold* as Biſhop of *Strasbourg*, to demand the ſaid *Priory* from the *Pope*, upon pretence he would beſtow it for endowment of a *Seminary*, (which was but imaginary) in the City of *Strasbourg* for reducing the Hereticks there to the *Catholick Faith*, which was granted accordingly on this falſe ſuggeſtion, together with this alſo, that the Bull of union for the Colledge of *Molſheim* was ſtill in force, for that there had hap-

happened no overture for the execution thereof *Neither Ceſſion nor deceaſe*, notwithſtanding the three vacancies aforeſaid, and that the *Rector* of the ſaid *Colledge* conſented to the diſunion for ſo pious a work as the erecting of a *Seminary*. Thus was *Pope Paul* the fifth ſurprized, who thought the ſaid *Rector* the only party concerned.

This Bull was not more null and abuſive than the execution wrongfull and injurious, for the *Jeſuites* concealing from the Arch-Duke their principal deſign to get the ſaid *Priory* out of the hands of the *Prior*, to be applyed to another Colledge of theirs newly erected in a *Priory* of the ſame *Order*, called St. *Faithes* of ten thouſand *Livers* rent in the Town of *Seleſtat*, and beſieging him daily with conſtant importunities perſwaded him at laſt to moleſt poor *Verdot* as a criminal. A *French* man by birth, and conſequently a ſtranger in that Countrey, to force him to reſign and quit the ſaid *Priory* for a Penſion, with threats, if he diſputed it, to take it abſolutely from him without any allowance to be made him : But *Verdot* unwilling to be a Traytor to his *Abbot*, and his *Countrey* by quitting his right notwithſtanding the tempeſt raiſed againſt him by the *Jeſuites* to ſerve their deſigns by a multitude of crimes, whereof they accuſed him, reſolved to prevent ſhip-wrack by a prudent retreat, in hopes that time might produce a calm.

Their Executing a Sentence never given, informing of Crimes invented by themſelves; procuring a gift to Arch-Duke Leopold *of what belonged not to him. A new Bull.*

But the Arch-Duke took the advantage by this occaſion to ſeize the *Priory* without any proceſs upon pretence of beſtowing it on the feigned *Seminary*, and after endeavoured to obtain a ſentence by the Authority of the *Nuntio* of *Lucerne* againſt the ſaid *Verdot*; but the *Nuncio* having cauſed an information to be drawn up againſt *Verdot* for thoſe crimes invented by the *Jeſuites*, could not find any ground for ſentence of condemnation againſt him; ſo that he continued ſtill titulary *Prior*, though outed unjuſtly.

His Adverſaries afterwards acknowledged him the Legal *Prior* (and not an uſurper as the *Jeſuites* had injuriouſly calumniated in the letters-patents ſurreptitiouſly obtained in 1638.) the *Arch-Duke* ordering them to pay him an annual penſion of one hundred and ſixty *Florins*, which amount to about three hundred *Levres*, though he refuſed to accept it as a thing that might be prejudicial to his right, and involve him alſo in the guilt of Simony.

The

The *Jeſuites* ſeeing the affair pretty well diſpoſed in order to the attaining of their deſign by the retreat of *Verdot*, threw off the vizard of their former pretences, and plainly diſcovering themſelves to the Arch-Duke perſwaded him to apply the ſaid *Priory* to their *Colledge* of *Seleſtat*, for its better endowment, as if he had been abſolute Maſter thereof; and Letters-Patents were paſt to that effect 27 of *Aug.* 1616. without any mention made of the *Prior*, or the ſaid *Seminary* which was meerly imaginary, and never had a being but in the projects of the *Jeſuites*, who knowing the nullity of this donation made againſt Law, and the right of ſeveral perſons, endeavoured to cover and ſupply its defects, and to make ſure their title by a new Bull in 1618, ſetting forth in their petition to the *Pope*, that the Rector of their *Chymerical Seminary* freely yielded his conſent to this donation or endowment, whereupon they obtained the *Bull* under the conditions and reſervation following; *Dummodo tempore datæ præſentium non ſit in eo alicui jus ſpecialiter quæſitum*: *i. e.* Provided that at the time of the date of theſe preſents, no perſon have any right thereto eſpecially purchaſed, as *Verdot* had ever ſince 1610; and that only with this reſervation annexed, *ſi tunc, vel cum primum vacaverit per ceſſum vel per deceſſum*, *i.e.* in caſe it be then vacant, or as ſoon as the ſame ſhall be void by Ceſſion or

by deceaſe, without any mention of the pretended donation from the Arch-Duke.

And though this Bull was abſolutely void by reaſon of the falſe ſuggeſtions on which it was obtained yet by colour hereof the *Jeſuites* haſtily took poſſeſſion of the ſaid *Priory* without any formality of law, eighteen years before the vacancy incurred by the death of *Verdot* in 1636. Theſe are the artifices, ſuch are the titles the *Jeſuites* make uſe of to rob *France*, the *Order* of St. *Benedict*, and the Abby of *Cheſy* of the *Priory* of St. *Valentin*: But 'tis no wonder the *Jeſuites* have ſurprized the *Holy See* by theſe tricks, which are ordinary with them, ſince they have endeavoured after that to circumvent the Emperour in a buſineſs of like nature, but far greater importance, as will appear by the ſtory.

A notable fiction and impoſture of the Jeſuites, to take from the Order of the Ciſteaux *Monks, the Abby called* Aula Regia.

During the laſt wars of *Germany* about 1644. the *Jeſuites* of the *Colledge* of *Prague* remonſtrated to his *Imperial Majeſty*, that they wanted a houſe of Recreation to refreſh their ſpirits in their vacations from publick imployments; and that there was a little Abby called *Aula Regia* belonging to the *Order* of the *Ciſteaux* about a league from the City very convenient for that pur-

purpoſe, poſſeſſed by ſix Monks only, and they very ill livers, diſſolute, and ſcandalous, neglecting Divine Service, and minding nothing but their divertiſement in hunting, and other paſtimes: Whereupon the Emperour was ſo far perſwaded, that at laſt he deputed a Commiſſary to put them into poſſeſſion of the ſaid Abby without requiring any further information. But the Commiſſary being arrived upon the place was not a little aſtoniſhed to find there a good Abbot with threeſcore and one profeſt Monks, and thirteen Novices newly initiated and entred in the Abby, living regularly and conſtant at Divine Service, at which he was preſent, as alſo at the Common Table of their Refectory, though the two *Jeſuites* ſent with him to take the poſſeſſion would have perſwaded him, that they were but Countrey men in Monks habit, and ſtragling perſons whom the Abbot had ſent for, after he had an inkling of what ſhould happen.

But the Abbot having juſtified the contrary by Authentick Acts of all their profeſſions, the Commiſſary brought him to the Emperour, who upon his report ſent back this worthy Abbot with honour into his Abby, whence the two *Jeſuites* prudently retained there to attend the reſolution of the Emperour were diſmiſſed with ſhame and confuſion.

Of the Priory *of* St. James *of* Veldbach, *whereof the Jeſuites became under-farmers to make themſelves Maſters.*

The *Priory* of St. *James* founded in 1144. at the Village of *Veldbach* by *Frederick Count Ferrette* for the *Order* of St. *Benedict*, under the inſtitution of the Congregation of *Cluny* which flouriſhed then, hath been alwayes poſſeſſed without interruption, and now is poſſeſſed by the reformed *Fryars* of the ſaid *Order*, the collation and proviſion reſerved by expreſs terms to the *Abbot-General* of the *Order* of *Cluny*: The laſt *Prior John Nicolin* deceaſed in 1637. ſucceeded in 1602. *Claudius Dorez* Biſhop of *Lauzane*, who had been poſſeſſed of the ſaid *Priory* ever ſince 1567. But *Nicolin* by diſpenſation in that behalf kept his reſidence in another *Priory* he had in *Burgogue*, having Leaſed that of St. *James* to the *Abbot*, and Convent of *Lucelle* of the *Order* of the *Ciſteaux*, neer the ſaid *Priory* of St. *James*, for the term of his life from 1628. on the ſame conditions he had granted it them for years in 1621. particularly that they ſhould maintain the *Fryars* to celebrate *Divine Service* according to the obligation of the foundation and their profeſſion, and ſhould pay yearly to the ſaid *Prior* ſix hundred *Florins*, and ſeveral other reſervations ſpecified in an inſtrument

ment apart from the Grant; Whereupon the Records and Evidences of the *Priory*, the *Church Ornaments*, Plate, and other moveables of the houſe were conſigned by inventory into the hands of the ſaid *Abbot* and *Convent* who acquitted themſelves of their Charge with great ſatisfaction to all, and performed their Conditions to the edifying of the Church. The *Jeſuites* were eſtabliſhed at *Enſiſheim* ſifteen or ſixteen years ſince by *Arch-Duke Leopold*, who had aſſigned them for their foundation three thouſand *Florins* Annual Rent to be paid out of the *Receipt* of his *Archiducal* Chamber, over and above the Salaries of the ancient regents ſecular, upon condition that they ſhould maintain in their Colledge twenty two *Jeſuites*; but they not content with this allowance, though more than ſufficient, bethink themſelves of an expedient to better their condition, but fatal to the *Order* of St. *Benedict*, and ſuch as gave occaſion to ſay of them what St. *Paul* ſaid of himſelf, though in a different ſenſe, *I am made all things to all men, that I might gain the more*; ſo they thruſt themſelves into all ſorts of affairs, intermeddle and undertake all manner of buſineſſes, and act any part attended with profit. Who would have believed that theſe Fathers would have reduced themſelves to the quality of under-farmers to get footing in Monaſteries, and render themſelves Maſters thereof? Yet this

was

was the practice of F. *Anthony Weinhard* Rector of the ſaid Colledge of *Enſiſheim* ſince 1628; this was the courſe he took to rob the *Order* of *Cluny* of the ſaid *Priory* of St. *James*, and ſome others of the ſame *Order* ſituate thereabouts, though it be a thing ſo contrary to the ſtatutes of their *Society*, that it would appear a fable; but that the inſtrument under the ſignature of the Rector, the ſeal of the Colledge, and confirmation of the *Arch-Duke* put it out of queſtion.

This good Steward of the *Society* knowing that the *Priory* of St. *James* was ſet at a low rate, being really worth above three thouſand *Florins*, by the Authority of *Arch-Duke Leopold* forced the ſaid *Abbot*, and *Convent* of *Lucelle* without the knowledge of the abſent *Prior* to aſſign and make over the ſaid Leaſe to him as Rector of the Colledge of the *Jeſuites*, which was accordingly done with the ſame clauſes and conditions that they enjoyed it; not for the better Celebration of *Divine Service*, which is no part of their profeſſion; nor for adorning the Church, or maintaining the houſe in repair, for they have left both to decay and come to ruine; but on deſigne to make themſelves Maſters of the ſaid *Priory*, and inſenſibly to deface all memory thereof as appears by their proceedings; for as ſoon as the *Jeſuites* had got footing there, and conſtrained the poor

Prior

Prior (by wayes ſo ſtrange, that I dare not expreſs them) to conſent to the aſſignment after three years conteſt, the Rector to prevent a *Revocation* of this extorted conſent obtained the confirmation of the *Arch-Duke* upon a fraudulent requeſt, ſetting forth quite contrary to the Truth, that the confirmation was deſired for the *Priors* ſecurity, and to take away all umbrage and apprehenſion he might have of damage or inconvenience to enſue upon the aſſignment to the prejudice of the *Prior*.

They expell the Fryars thence, purſue the Union at Rome *of that and ſeveral other Benefices under the Name of the* Arch-Duke *whom they intereſſed therein. Their ſubtleties and violences.*

Having faſten'd a hook in the jaws of the *Prior*, that he could not hinder them from enjoying the benefit of the aſſignment, the Rector turns out all the *Fryars* of the *Priory*, the *Prior* not daring to reſiſt or contradict him; ſo that the *Priory* ſtood abandoned, and the *Divine Service* ſuppreſt, as generally it is in all the Benefices wherein the *Jeſuites* are inſtalled.

Purſuant to this they wrought the *Arch-Duke* ſo fit for their deſigns, that he was perſwaded for colouring their uſurpation to write to *Rome* to obtain an Union for them, not only of the *Priory* of St. *James*, but of the *Abby* of *Val-Dieu*, the

the *Priories* of *Froidefontaine* and St. *Nicolas* of the ſame *Order*, and the Commandery of St. *Anthony* of *Iſenheim* without the conſent or knowledge of the parties concerned, the Titulars or Collators of the ſaid Benefices, and without ſhewing the eſtate or nature thereof, which they ought to have done before the paſſing of the Grant: In the mean time they entertain the good *Prior Nicolin*, with Letters of complement and counterfeit amity which may be produced. The better to induce the *Arch-Duke* to interpoſe and proſecute the buſineſs in their behalf, they propoſe an agreement ſomewhat extraordinary, That every of the ſaid five Benefices being reſpectively worth between two and three thouſand *Florins* ſhould yield the *Arch-Duke* five hundred *Florins* apiece, in deduction of ſo much of the three thouſand *Florins* aſſigned them for their foundation. This was eaſily agreed to by the *Arch-Duke* (though he had no power to do it) and decreed they ſhould enjoy them in *Commendam* during the dependance of the matter of the Union with charge to ſatisfie the obligations of the foundations, which was impoſſible for them by reaſon of the inconſiſtence and repugnancy of their inſtitution and Rules with thoſe of the foundations: By this means the *Divine Service* and communities of five good Monaſteries were ſuppreſſed to found a Colledge almoſt uſeleſs, as being

being environed on all sides with other Colledges more considerable, at *Potentrut*, *Fribourg*, *Selestat*, *Molsheim* and *Haguenau*; so that they have in the said Colledge but forty or fifty Schollars in six Classes under three Regents.

But this design was not approved of by the *Holy See*, which refused the union, as appears by another letter of the *Arch-Duke* of *Inspruch*, written to *Rome Decemb.* 9. 1651. on the same subject, and to as little purpose as the former; nevertheless these good sub-farmers, who fancied that the *Arch-Dukes* Authority would never fail them, and that the Scripture meant them, where 'tis said to the *Jesuites*, *Every place you set your foot on shall be yours*, disposed of the *Priory* as their own.

In the mean time the *Abbot* of *Cluny* advertised of the death of *Nicolin*, bestowed the *Priory* of St. *James* on a Fryar called *Guillot*, who having taken possession by Atturney, designed to go in person to establish good Orders there, but both he and they who assisted in taking the possession were so frighted by the threats of the *Jesuites*, and all the Peasants of the village so deeply fined by the Sir *Derlach* at their instigation for having suffered an entry to be made, that the *Prior* menaced with imprisonment durst not go further, but returned into *France*; So the *Jesuites* continued as farmers to usurp the mean profits, in hopes the *Arch-Duke* recovering

vering his Eſtates by a treaty of peace, would maintain them by abſolute Authority. But *F. William* eſtabliſhed by the Prince of *Conty*, Vicar Generall of the Order of *Cluny* in *Almaigne*, being provided of the ſaid Priory 15 *July*, 1651. by the ſingle device of *Guillott*, and authorized by the Kings Letters addreſſed to the Governour of the Countrey, went upon the place, took poſſeſſion thereof according to Cuſtome, the 7 of *September* the ſame year, and eſtabliſhed there a community of Reformed Fryars, having found the Priory abandoned, and almoſt all ruined, without a Curate, without Prieſt, without Fryar, as it had continued ever ſince the uſurpation of the *Jeſuites*, though the Church thereof was Parochial; All which he cauſed to be preſented by Information at Law:

An Abby of St. Benedict *coveted, and almoſt taken away by the* Jeſuites.

This Artifice of *F. Weinhard* hath no ſmall relation and reſemblance to another feat which one of his Brethren (whoſe name for ſome reaſons ſhall be concealed) made uſe ſoon after againſt a good Abbot of the Order of St. *Benedict*, in *Almaigne*, after the death of the Emperour *Ferdinand* the 2d. This Father went to the new Emperour, and informed him of a deſign

design he had to write the Life of the deceased Emperour *Ferdinand* the 2d his Father; but it was his desire to compose a piece worthy the subject, and for that purpose to retyre into some pleasant place, where he might have good Aire and refreshment, and named a fair Abby of the Order of St. *Benedict*, excellently seated, as a place fit for his designs. Which the Emperour approving of, gave him Letters of recommendation to the Abbot, who made him all the welcome and good entertainment imaginable while he sojourned there. The *Jesuite* was so taken with the pleasantness of the place, that he was enamoured of it, and resolved to begg it of the Emperour: To compass this design, he made it his business, not only to watch narrowly, and accurately observe but amplifie the smallest defects and imperfections of the Fryars, and having finished his double work, took his leave with all the marks of greatest satisfaction from the Abbot and Fryars, who believed their Guest would serve them for the future as a powerfull Advocate with the Emperour upon occasion: The *Jesuite* Arrived at Court, and having presented his Majesty the Book he had composed of the life of *Ferdinand* the 2d, told him with unparallel'd ingratitude, that he had been much deceived in the choyce he had made of the place to write in, for whereas he thought it a House

Houſe of Religion, he found it a Houſe of ſcandal and debauchery, and had ſeen examples of a moſt diſſolute life amongſt men profeſſing Religion, but having nothing of it but the habit. That his Majeſty was obliged in Conſcience to remedy it ſpeedily. The good Emperour anſwering, that diſorders muſt be reformed: The *Jeſuite* replyed, that theſe diſorders were arrived at ſuch exceſs, that he ſaw no other remedy but a total expulſion of thoſe debauched Monks; and that if his Majeſty pleaſed to give the Society the management of it, ſuch good Order ſhould be taken that the Change would quickly appear. The Emperour taking this for a fit means to gratifie and reward the work of this Author, granted his requeſt: And it was reſolved in Councel that all thoſe Monks and their Abbot ſhould avoid the place within eight dayes, and leave it to the *Jeſuites*.

Another Abbot of the Order who by good Fortune was by the Councel immediately diſpatched an expreſs to the poor Abbot, to advertiſe him of the Reſolution taken againſt him, The affair being communicated in the Chapter (as uſual) it was concluded that the Abbot accompanyed with one of the ableſt of his Monks ſhould go to Court, to ſeek a remedy for this misfortune, and to prevent their total ruine. When they preſented themſelves to the Empe-

Emperour, they found him ſo prepoſſeſs'd, that he preſently rejected them, telling them his word was engaged, and he could not revoke it: The Abbot bethought himſelf of this Expedient; he beſought his Majeſty to be graciouſly pleaſed, that he might at leaſt defend his Cauſe by a publique diſpute; which was granted him, and the diſpute continued three dayes ſucceſſively. The *Jeſuite*, who maintained the part of the Society, and flattered the Emperour by attributing to him a power he had not, to diſpoſe at his pleaſure of the Benefices of Ancient Orders, and change their Foundations, thinking he had born away the Bell the two firſt dayes, grown inſolent upon his pretended victory, the third day inſulted over the Monk who accompanyed the Abbot, ſlighting him as a Cypher, and one that came thither only to fill up a room, or make up a number: The young Monk more able, as well as more modeſt than the *Jeſuite*, having on his Knees deſired the Abbots bleſſing before he made his Defence, and received it, made it appear, that there is a time to be ſilent as well as to ſpeak, and that as he knew the former, he was not ignorant of the later: He began to repeat from one end to the other all that had been ſaid, objected, anſwered and replyed, on the one ſide and the other the two firſt dayes; and after that ſo refuted the ſeeming reaſons of the *Jeſuit*,

that

that he taught him to hold his peace, having put him to the *nonplus*, and left him nothing to anſwer, and maintained the right of the *Abby*, with arguments ſo convincing, that the *Abbot* and he were by the Emperour ſent back into their *Abby*, with the applauſe of the whole Aſſembly.

The Priory *of St.* Morand, *and two others uſurped by a ſhew of piety and ſurreptitious Bulls.*

If the Rector of *Enſiſheim* plaied his part well in gaining entry into the *Priory* of St. *James* of *Veldbach*, the *Jeſuites* of *Fribourg* in *Breſgau* uſed no leſs artifice to ſeize that of St. *Morand*, while *Alſatia* was yet under the houſe of *Auſtria*; for though two onely of the *Society* were by the favour of the *Arch-Duke* introduced there about 1623. under pretence of Catechiſing and hearing the confeſſions of the neighbourhood and Pilgrims frequent in that place, as if the *Benedictines* who then were there, whoſe names and ſurnames remain recorded in the information made thereupon had not been able to have performed it; yet theſe *Jeſuites* did ſo ply the Officers at *Rome*, that they obtained ſecretly a Bull of Union in 1626. without the knowledge of the *Benedictines*, which they have not dared hitherto to produce, as being full of ſuggeſtions notoriouſly falſe, as

That

That the said Priory was several years (they say eighty) *forsaken and abandoned by the Prior and Monks, and without any Convent : That the buildings were all gone to ruine; that the Revenue of the Benefice was very small, and that the Collation belonged to the Arch-Duke*, which in every particular are publickly known to be false; Besides, the pretended Bull hath an expres's *Reservation, sine præjudicio alicujus*; that the grant shall not operate to the prejudice of any, yet they forthwith expelled *Peter Gaspard*, and *Peter Michael* then Monks there, who retired into the *Abby* of St. *Peter* of the same *Order* in the black forrest.

It appears clearly not only by the said information, but by the confession of the *Jesuites* in their memorials (though in other things injurious and diffamatory) that the said *Priory* of St. *Morand* is by foundation of the *Order* of *Cluny* and conventual, and that the collation thereof belongs to the General of the *Order*, as of all others that depend thereon; that it hath continued alwayes conventual, and was actually possessed and served by the *Benedictine Fryars* without any reproach untill the intrusion of the *Jesuites* who expelled them : That the revenue they set forth at one hundred *Ducats*, exceeds eight hundred; that the buildings of the *Priory*, and particularly the *Cloyster* were intire and in good repair; and that these Fathers enemies to

mo-

monaſtick regularity, to deface their power, all the marks thereof have on purpoſe pulled down the *Cloyſter*, ſince their entry, and cauſed the materials to be carried to St. *Ulrich*, another *Priory* of the ſaid *Order* about two leagues from thence, to repair it, and not far from a very rich *Priory* of St. *Auguſtine* called *Ellenberg*; which two laſt *Priories* ſituate in the Territories of *France*, the ſaid *Jeſuites* ſtrangers of *Fribourg* are in poſſeſſion of at this day with as little right as that of St. *Morand*; the laſt having been given them in reward for a Tragedy acted by them for that purpoſe before the *Arch-Duke*, wherein St. *Auguſtine* is introduced, complaining of the idleneſs and diſſoluteneſs of thoſe of his *Order*, and offering the ſaid *Priory* of *Ignatius*, whom they bring on the ſtage to accept it, after a thouſand praiſes of their *Society*.

A deed of gift without right in favour of the Jeſuites, *who not able to keep the* Priory *carry away the moveables, evidences and ornaments.*

Four years after they had ſurreptitiouſly obtained this Bull, and without conſent of the parties concerned, and particularly of the General of *Cluny*, to whom alone the collation did of full right belong, theſe Fathers finding their Bull was no aſſurance of it ſelf, reſolved to help it out by propping it with a deed of gift

gift, which they eaſily procured from the *Arch-Duke*, though he had no right to make it other than uſurped authority guided by their advice to diſpoſe of the concerns of *France*; But being their opinion, no perſon could be ſo hardy as to adventure the queſtioning of the palpable nullities of their Bull, when protected and ſupported by a Soveraign Authority. And the Tragedy having been acted about the beginning of the *Germane* Wars, the *Jeſuites* had a fair opportunity to keep the *Priory* in their hands during the troubles; but the Treaty of Peace being publiſhed in 1648. and the Countries of *Alſatia*, and *Sundrigau* reunited to *France*; the Prince of *Conty* holding himſelf obliged to Retake into his hands the Eſtates and Poſſeſſions uſurped from his Order, and depending on his *Abby* of *Cluny*, and having received advice of the vacance of the ſaid *Priory* at the Re-commendation of *M. de la Barde* the Kings Embaſſadour to the *Swiſſes* beſtowed it in *Auguſt*, 1651. on *Benedict*, *Schwaller* a *Fryar* of the *Order*, and *Doctor* of the Univerſity of *Paris*; In purſuance whereof *Schwaller* by his Majeſties Order took poſſeſſion in the uſual form, and Re-eſtabliſhed there a Community of *Fryars* of his *Order*, according to the tenour of the ſaid Treaty of Peace, ordaining, *That Monaſteries uſurped from the Catholicks, whether by other Catholicks or by Heteticks*, ſhould be reſtored to

thoſe Orders from whom they were originally founded, and not to any other.

This hindred not the *Jeſuites* to prevaricate, and by ſhifts and dodging tricks to keep the *Prior* four dayes in play, and in that time by night and by day to convey away all the Grain, Writings, Evidences, Church-Ornaments, and other moveables of the *Priory*, leaving nothing behind that could be carried away, though it was never theirs; after which to get ſome pretence for complaint, and to give out (as they have done) that they were driven away by force, they prevailed with the *Sieur Beta* Lord of *Altkirk* to ſend thither for Souldiers who arrived upon the place, and the *Jeſuites* having made them drink after the *Germane* mode retired to *Ellenberg*.

Of the Abby of Noſtre Dame *des* Ermites *in* Suiſſerland, *and the* Jeſuites *entry thereby notorious falſities.*

Though the means uſed by the *Jeſuites* to uſurpe the *Priory* of St. *Morand* were unworthy of men of *Religion* and of *Chriſtians*, yet thoſe whereby they inſinuated themſelves into the *Abby* of *Noſtre Dame des Ermites* in *Swizzerland* are more baſe and villanous: The ſtory is ſo common in that Countrey, that every one knows it. This Monaſtery is a ſtately *Abby* of the

the *Order* of St. *Benedict*, very famous, the best regulated, most reformed, and populous of all *Germany*, having ordinarily forty or fifty Monks all imployed and well skilled in the Sciences of *Phylosophy*, *Theology*, and *Cases of Conscience*, of good abilities of *Preaching*, *Catechising* and *Confession*, which they exercise constantly, and the *Divine Service* performed to a perfection proportionable to the wishes of the most *Devout*: The *Jesuites* nevertheless took the same pretence of Preaching and Confession to get in thither as at St. *Morands*, with this difference, that at St. *Morands* they made use of the secular Authority of the *Arch-Duke* onely, but for this *Abby* they had recourse to the *Holy See*, and surprized the *Pope*, informing him most falsly, that the Church of the said *Abby*, which is renowned for miracles and multitudes of *Pilgrims*, resorting thither from all parts to pay their vows to the *Blessed Virgin* was very ill served, the *Pilgrims* ill instructed, and little satisfied, and that it would be very expedient to settle there some persons capable to exercise this Holy Ministry, being almost incompatible with a monastick profession; and offering to sacrifice their persons to that Labour if his *Holiness* thought fit to imploy them. The *Pope* who discerned not the hooke hid under this fair pretence, dispatched a *Brieve* to the *Abbot*, commanding him to receive into his house six Fathers of the *Jesuites*

capable and appointed to assist and ease the *Fryars* of his *Order* in that Holy Exercise, with *Order* to entertain them in all things according to their profession.

Though the *Abbot* received and made them welcome, yet he mistrusted them, and apprehended the danger he saw himself suddenly and unexpectedly fallen into: This made him Assemble from all the neighbouring places such persons both Religious and Secular, whom he accounted most Judicious, *To consult with them how to secure himself against these dangerous Spies*; The Resolution was, *That an ample information should be drawn up in good form of the state of the Abby, the imployment of the Monks, and Celebration of Divine Service, and that it should be sent to the* Pope, *to dis-abuse and undeceive him*, which was accordingly done: And the Pope thereupon immediately sent a second *Brieve*, in revocation of the former, commanding the *Jesuites* to retire to their Colledges, and leave the *Benedictines* to continue their spiritual harvest in the fields of the Church.

Corruption of Judges by presents.

The *Rector* of the *Jesuites* of *Fribourg* resolved to retain if possible the said *Priory* of St. *Morand*, bethought himself beforehand of means most unworthy a man of *Religion*, and a *Christian*,

stian, to secure what he had unjustly obtained: To this purpose he was fully determined at what price soever to gain the *Auditor-General* being *Soveraign Judge* at *Brisach*, to their side, and to corrupt him by bribery from doing Justice to the adverse party, engaging him to his power to favour the usurpation of the *Jesuites*, never minding the scandal would be given this heretick, (being one of the subtlest amongst them) and to other men of *Religion* when it should appear, that a *Rector* of the *Jesuites* who would be thought the flower and cream of *Christianity* was guilty of an iniquity so hainous, as to endeavour by presents to shake the constancy of a *Judge*, and sway him from his duty who ought to be inflexible: But the *Rector* who valued not such considerations, made the *Judge* a present of a *Christal Vessel* to oblige him to maintain them in their usurpation of St. *Morand*: This is clear by a letter in Latine, the Original whereof was shortly after found in the said Monastery, signed by the *Jesuite Gebhardus Deminger*, and addressed to *F. Gaspard Schiez*, Rector of the *Society* of *Jesus* at St. *Morand*, dated *July* 27. 1651. containing among others these express terms, as may appear by the whole letter intirely recited in the said memorial of *Paul William*, Viz. *Heri & hodie rationes congessi, easque cras Deo volente Brisacum ipse feram. Et ut D. Auditorem nobis faventem efficiam cry-*

ſt allinum mecum feram poculum decem ducatorum, affabre hic elaboratum, ad eundem nobis devinciendum, i. e. Yeſterday and this day I have collected reaſons, (for the ſtrengthning of our Cauſe) which God willing to morrow I will carry to *Briſach*; and that we may have the Auditor our friend and oblige him to us, I ſhall preſent him a veſſel of *Chryſtal* of ten *Ducates* value, and curiouſly wrought.

In a word, this *Lutheran* Auditor to the utmoſt of his Power, favoured the *Jeſuites* in their uſurpation; but the *Kings Orders*, and the Juſtice of the *Benedictins* Cauſe prevailed and obliged the Governour to perfer the intereſſes of the Crown of *France* to the pretenſions of the *Jeſuites*, and not permit the alienation of Monaſteries to the profit of ſtrangers; ſo that they were forc'd to reſtore them to the antient and legal poſſeſſors.

Complaints grounded on lies; corrupting of witneſſes; ſurprizing the King.

The Fathers were no ſooner outed, but they repented their quitting their prey ſo eaſily, they made a great buſtle, and ſpread their complaints every were, that they were expelled the *Priory* of St. *James*, and St. *Morand* by violence, and force of armes; they conveyed theſe complaints to the ears of the Emperour, and the *Arch-Duke*, and

and by their Pens to Cardinal *Colonna* Protector at *Rome* of the nation of *Almaigne*, having a fit opportunity to ſend the letters by their Provincial *Fr. Schorrer* who was deputed to aſſiſt at the Election of their new General. At the ſame time they held an Aſſembly of ſeveral Rectors with their Secular Council at the village of *Hirſingen*, a league from St. *James*, and St. *Morands*, and having invited the Dean of the place to dinner, they preſented him for the firſt courſe an Act to ſign, dreſſed after their manner, to teſtifie that they had been expelled the ſaid *Priory* of St. *Morand* injuriouſly and by violence : But the Dean being a man of honour, and reſolute, anſwered, *He could not teſtifie a matter whereof he had no knowledge, and that the report was on the contrary, that they had deſired the Souldiers to come, and made them drink deep to have ſome colour of ſaying, That the Souldiers had forced them away, though no violence had been uſed.* Whereupon the Aſſembly reſolved to make their addreſs to the Apoſtolical *Nuncio* at *Lucerne*, to deſire him to inform himſelf of the pretended violences, fancying that upon the rumours they had ſpread they ſhould find perſons enough to depoſe the fact they alledged, and that in the mean time their *F. Grandmont* Rector of *Fribourg* in *Swizzerland* ſhould carry their complaints to the Court of *France*. The information taken by the new *Nuncio* diſ-

covered nothing more than the fictions, the artifices and malignity of the *Jeſuites*: But the voyage of *F. Grandmont* to *Paris* took effect, for having by the mediation of *F. Paulin* then confeſſor to the King, repreſented to his Majeſty all the falſities of advantage to their Cauſe, as that the *Jeſuites* were expelled the ſaid *Priories* unjuſtly and by force, contrary to the tenour of the Treaty of Peace, and in prejudice of the Canonical Union of the ſaid *Priories* to their Colledges, they obtained Orders by ſurprize for their re-eſtabliſhment without hearing the other ſide, in confidence to have them executed blindfold, and that if they were once eſtabliſhed by the Authority of the King no man durſt moleſt them for theſe two *Priories*, or that of St. *Valentin*, to which they would with equal boldneſs and falſhood aver, that they had been reſtored in purſuance and execution of the Treaty of Peace.

The Jeſuites *recourſe to the* Pope, *and Eſtates of the Empire to ſurprize them.*

As ſoon as *F. Grandmont* had the Kings Letters, one for *M. de la Barde* Ambaſſadour in *Swizzerland*, and the other for *M. de Charlevois* Commander at *Briſach*, he ſent to *F. Schorrer* the Provincial to ſuperſede his demands from the Emperour, and *Arch-Duke* to the Pope, for

for that he had obtained letters from the King for their re-eſtabliſhment in the *Priories* in queſtion: This appears by Cardinal *Colonnas* Anſwer of the 5*th March* 1652. to the Letters of the Emperour and the *Arch-Duke*: But the Father, though he thought the Orders would be executed without taking any cognizance of the Cauſe was deceived in his account; for neither the Governour nor the Ambaſſadour judged it in their power to obey them for many reaſons both of State and of Law; declaring frankly to the *Jeſuites* that they were willing to ſerve them; and that the Letters were very good, but their Cauſe worth nothing.

This obliged the three Rectors to reaſſume their firſt courſe, and continue their purſuit in the Court of *Rome* by the favour of the Emperour, to procure from the *Pope* a confirmation of the Union of theſe three benefices artificially ſuggeſted in all their addreſſes: But the ſucceſs here proved worſe than in *France*: For the *Pope* judiciouſly refuſed it, telling them, that if they had ſuch an Union as they pretended, they needed no confirmation, and to grant one were to derogate from the Authority of the *Holy See*.

To omit nothing that artifice or ambition could ſuggeſt, they had recourſe at laſt to the Imperial Diet at *Ratisbonne*, where they made a great noiſe, complaining loudly, but falſly, that they were outed of the *Priories* of St. *Morand*,

and St. *James* againſt Right, and were troubled and diſturbed in their poſſeſſion of St. *Valentines* in prejudice of the Treaty of Peace, and the Canonical Union obtained from the *Holy See*. Endeavouring thus to engage the States of the Empire to re-eſtabliſh them, or to break with *France*. But *M. de Vautorce* his Chriſtian Majeſties Ambaſſador in that Aſſembly, being well informed of the Truth, and of the Juſtice of the *Benedictines* Cauſe, inſeparable from that of the Abbies of *Cluny* and *Cheſy*, and the intereſſes of *France*, rendred theſe new attempts of the *Jeſuites* ineffectual and vain.

Their recourſe to Heretical Officers of War and of Juſtice; their Calumnies and recommendations to promote their injuſtice.

They were not daunted for all this, but though their Cauſe was ſo unjuſt, that they failed of their hopes in *Germany*, and in *Italy*, from the Emperour, the Apoſtolical *Nuncio*, and the *Arch-Duke* of *Inſpruch*, they reſolved to try the *French* King once more, and ſollicited new Orders from him on the ſame ſuppoſitions they had procured the former: and becauſe they could not incline the *Sieurs De la Bard*, and *de Charlevois* to favour their injuſtice, they laboured with all their might to have theſe ſecond Orders diſpatched and directed to *Major General Roſe*

Rose their particular friend, though an Heretick, judging him proper for the execution they needed, having disposed him before by the great treats they had made him in their Colledge of *Ensisheim*, where they had lodged and entertained him with all Almaign Civilities in the beginning of the year 1652. the *Lorrain* Troops being then in their winter quarters in *Alsatia* : But they could never obtain at *Paris* the Orders they desired ; this made them play other pranks to compass their designs.

They slandered *F. Paul William* the *Benedictine* for defending himself against their unjust usurpations as a villain, a cheat and notorious impostor : These are the very terms in the Latine Letter from the Rector of *Fribourg* to the Warden of the *Capucines* of *Brisach* dated *July* 25. 1652. and inserted at large in the memorial abovementioned ; By the same letter it appears, that they procured from several persons of Quality their friends at *Paris* Letters of Recommendation to Madam the Countess of *Harcour*, to *M.* the Count of *Serny*, and to the Baron *de Melé* at *Brisach* to desire their favour for the *Jesuites* : But their Cause was generally judged so bad upon the place, that no person would be perswaded to undertake their defence except the *Auditor General*, who not able to maintain them in possession of the *Priories* of St. *James*, and St. *Morand*, granted them a sequestra-

tion in *August* 1652. without taking any cognizance of the Cauſe, without hearing or ſummoning the defendants, to the prejudice of the *Suitors*, and againſt the prohibitions of the Privy Council, who had retained to themſelves the whole cognizance of this affair.

Their Rapine and Dilapidation of Benefices.

By the favour of this Judge, and ſeveral artifices, the *Jeſuites* turned the deaf ear to the frequent demands made for reſtitution of the Deeds, Evidences, Reliques, Plate and Ornaments they had carried away from the ſaid *Priories*, though obliged to reſtore them not only in Conſcience, but by an expreſs Article of the treaty of Peace *pag.* 82. importing, That *all Records and Writings whatſoever, and other moveables found in the ſaid place at the the time of the poſſeſſion taken, ſhould be reſtored*; ſo that their refuſal obliged the *Benedictines* to commence new Suits, and obtain judgements againſt them for recovery of their goods.

That which is moſt lamentable, is, that while they were in poſſeſſion of the three *Priories* of St. *James*, St. *Morand*, and St. *Valentin* they left nothing intire but what reſpect hindered them to demoliſh, or intereſt obliged them to preſerve. And they who ſo often pretend (to the injury of others) that the *Divine Service* is

ill

ill managed or neglected, and object against them great imperfections and disorders in their manners, as grounds for their usurpation, and account them Canonical Titles for intruding into the Rights of other men ought to have been confounded for these real enormities, which though committed by them, they have the impudence to own in the face of the world to the scandal of *Christianity*.

You have heard before, that upon their entring St. *Morand* they demolished the Cloyster, and caused the materials to be conveyed to St. *Ulrich*.

At St. *Valentines*, every one knows that they changed into a hey-house and stable for the *Arch-Dukes* horses, a fair and large Hospital magnificently built, and with extraordinary charge by *D. John Sancey* the *Benedictine Prior* at the gate of the Monastery for receiving and lodging poor *Pilgrims*; and that they dissipated and imbezelled the Reliques, and a quantity of Plate and Ornaments which the *Priors* had provided by their frugality.

But the *Priory* of St. *James* of *Veldbach*, though let them in good condition, and at a great undervalue in the Rent, fared worst of all, and was used with least respect as situate in a village where they held themselves at liberty to act those abuses which in Cities and great Towns they durst not attempt, for they not only permitted

permitted the Dormitory of the Fryars adjoyning to the Church, and the Founders Chappel, beſide the High Altar, to decay and run to ruine, but pulled down the Steeple, and threw great pieces of timber on the Founders Tombs, which were in the middle of the Quire, and by this Barbariſme broke all to pieces: Thus they demoliſhed part, and ſpoyled the reſidue of this poor Church, that there was not left one ornament for ſaying Maſs, of twelve they found there, which they carryed into *Swizzerland*, with all the Plate of the Priory: And 'tis probable they had not ſpared the reſt of the Church from utter deſtruction, but that it was Parochiall, which notwithſtanding they left in extreme diſorder.

Of the Priory of Maizere, *of the Order of St.* Benedict, *changed into a Farm by the* Jeſuites.

What you have heard is no more than what their brethren of the Colledge of *Porentrut* (who pretend no leſs Veneration for ſacred places than the reſt of the company) had given ſufficient cauſe of credit and belief to, having three years before ruined the Church of another Priory of the ſame Order, called *Maizere* (formerly famous for Pilgrimage in the Countrey) to the great ſcandal of the Hereticks, who careſully maintain and preſerve their Churches,

and

and to the great regret of the Countrey adjacent, who deplored the profanation, to ſee the materials of the Houſe of God imployed to repair the houſes, Barns and Stables of a Farmer, ſo that there remained no ſign of a Priory, nor any thing elſe but a plain Farm.

Such is the condition to which the *Jeſuites* reduce the benefices they uſurp, whereof they conſider nothing but the revenue, beginning alwayes as ſoon as they enter them to aboliſh the Divine Service, and all thoſe marks which might make it appear, they once belonged to the ancient Orders of Religion, without any regard to the intention of the Founders, nor the Charges they impoſed, which is the *Jeſuitical* way to promote the glory of God.

Their taking away Evidences and Regiſters.

Another Detriment and injury done by the *Jeſuites* to theſe three Priories, for which the Priories were obliged to ſeek their remedy in the Great Councel, was their taking away the Evidences and Regiſters concerning the Rights and Revenues of theſe Monaſteries, which the *Jeſuites* could make no other uſe of, but to accommodate themſelves in caſe of a re-entry there, which nothing but an unjuſt Ambition could give them any hopes of; or to deprive the right owners of the enjoyment of them,

to

to which nothing but an extreme malignity could incline them; or laſtly, to conceal and ſuppreſs ſome debts to which their Goods might be lyable, which though it denotes a malicious avarice, yet is not ſtrange in the Jeſuites practice.

For the *Jeſuites* of the Colledges of Novices at *Nancy* have 40 years ſince uſed the like practice againſt the Friars of *Senon*, of the Order of St. *Benedict* in *Lorrain*, when the Abbot of St. *Vanne* of *Verdun* having given them the Lordſhip of *Barbonville*, being a dependant on his Abby, charged with the ancient rent of 22 quarters of Corn to the Abby of *Senon*, they craftily embezled all the Evidences they could light on, that made mention of that duty; And when the Fryars of *Senon* ſent to demand the Rent as accuſtomed, the *Jeſuites* who thought all the Evidences that concerned that duty were ſafe in their hands, pretended ignorance, and refuſed payment, telling the demanders, they thought nothing due. A ſuit was thereupon commenced in the Councell of *Lorrain*, and the Fryars for want of their Evidences to make out their title, were caſt. But ſome years after the reformation of the ſaid Abby, the reformed Fryars made ſo diligent ſearch, that they found three Regiſters wherein the ſaid duty was charged, in purſuance whereof they brought a new Action, which the *Jeſuites* ſtiffly defended

fended, but the Registers being produced, they submitted to pay what they could no longer dispute.

The Jesuites proceeding in three several Tribunals, and three Distinct Countreyes at the same time, for the same Priories, and other petty foggeries.

We have cause to believe, that on the same design the Rectors of the three Colledges of *Selestat*, *Ensisheim*, and *Fribourg*, carryed away the Deeds and Evidences of the three Priories above-mentioned; And when the Priors of the *Benedictines* sought restitution by Law, it is incredible how many artifices and petty foggeryes they used to detain them.

To give an instance, when they saw themselves pressed by the *Benedictines* to restore them, they procured a prohibition from the Privy Councel, to prevent proceedings in the inferiour Courts, interdicting the ordinary Judges the cognizance of the Cause: The Councell being thus intirely possessed of the Cause, at the instance of the *Jesuites*, the Prince of *Conty*, and the Abbot of *Nesmond* interposed in behalf of the *Benedictines*, the former as Generall of the Order of *Cluny*, the later as Abbot of *Chesy* and Collators of the Priories: The *Jesuites* hereupon fearing their success in the Councel, while the matter depended there, prosecuted the

the *Benedictine* Priors at the ſame time both at *Rome* and *Briſach*; and obtained of the Auditor Generall at *Briſach*, whom we ſpake of before, a ſequeſtration of the Priories of St. *James* and St. *Morand*, without any form of Juſtice, and without hearing or ſummoning the Defendants. And at *Rome* they procured a Monition to cite the *Benedictines* thither, with an Excommunication againſt all that ſhould oppoſe the execution of their Bull, which they durſt never produce. And cauſed the Monition to be printed throughout: And the *Benedictines* of St. *Morand* to be cited by the Biſhop of *Baſle*, for which, as an injury and abuſe, the Fryars were forced to make an Appeal.

In purſuance of this, they uſed all the tricks the ſpirit of Wrangling could invent in the moſt ſhifting petty-foggers, by delayes, by reiterated defaults, new Aſſignations, conteſting about the qualities of the parties, producing ridiculous, impertinent and inſignificant matters; falſities and manifeſt untruths; diffamatory Libells; forged Letters; informations without date or ſubſcription, and a thouſand other devices, to be ſeen at large in the Memoriall above-mentioned, which is therefore the more credible, for that upon the whole matter a notable Arreſt was given in favour of the *Benedictines*, you ſhall ſee hereafter.

Bulls without preſident, and contrary to the Canons and Councels of the Church. An Arreſt in favour of the Benedictines *againſt the* Jeſuites.

We muſt not forget ſome remarkable things to be obſerved in the Bulls the *Jeſuites* obtained for the three Priories ſpoken of before: for beſides the falſe ſuggeſtions, nullities and obreptions whereof they were full, which inclined the *Benedictines* to procure and produce Duplicates thereof againſt the *Jeſuites*, and beſides the expreſs proviſion in ſome of them, that they ſhould not operate to the wrong or prejudice of any, they were moſt abuſively and maliciouſly framed in two points: 1. In that contrary to all forms and preſidents, they gave power to the Jeſuites to take poſſeſſion of the ſaid Benefices by their proper Authority, without obſerving the ordinary formalities requiſite in ſuch caſes, and that contrary to the Canons and the Councels of *Conſtance*, of *Lateran*, of *Chalcedon*, and others, they made alienation of Eſtates without conſent of the parties, united ſeveral Benefices ſituate in divers Dioceſes, and ſuppreſſed Monaſteries and Benefices Conventual, which ought to remain to perpetuity: 2. In that by an unparallel'd and unheard of abuſe, they contained a Clauſe ordaining, that they ſhould not be queſtioned for any

any nullity, obreption, or ſubreption, whereof they were full, *Decernentes eaſdem præſentes nullo unquam tempore de ſubreptionis vel obreptionis aut nullitatis vitio Argui ſeu notari*: which takes away all cauſe of wonder why the Jeſuites were alwayes loth to produce them, as knowing they could ſerve for nothing more than to diſcover their Artifices and Deceits, the clearer, though notorious enough to the world already, upon other occaſions.

And now, none can think it ſtrange that after ſo many ſhifts and tricks of petty foggery, they were at laſt wholly defeated, and for ever debarred of their pretenſions to the Priories in queſtion, by Arreſt of the Kings Councel, the Judicial part whereof, and the ſentence is here tranſcribed, but the proceedings purpoſely omitted, for that they are herein before ſuccinctly reported, and may be ſeen at large in the Printed Memoriall we mentioned often.

The Arreſt of the Privy Councell.

THe *King in his Councel giving Judgement, and doing right in the ſaid Cauſe, hath maintained and kept, and doth maintain and keep the ſaid Fryar* Paul William *in the poſſeſſion and enjoyment of the ſaid Priories of St.* Valentine *of* Ruffach, *and St.* James *of* Veldbach, *and the ſaid Fryar* Benedict Schwaller *in the poſſeſſion and*

and enjoyment of the ſaid Priory of St. Morand: *Forbidding and prohibiting the Demandants (the* Jeſuites) *and all others to trouble or moleſt them in this behalf, and ordering the Sequeſtrators to deliver the poſſeſſion into the hands of the ſaid* William.

And having done right upon the demands reſpectively made by the ſaid parties for reſtitution of the Reliques, Ornaments, Evidences, Moveables, and other things that were heretofore in the ſaid Priories, hath ordained and ordains, that the parties within two months joyn iſſue in the ſame, and debate them at large, before the Sieur De Bauſſan *Intendant in the Countrey of* Alſatia, *and that the ſaid* Sieur De Bauſſan *ſhall aſſiſt and further the execution of this Arreſt, which ſhall be executed notwithſtanding any oppoſition or Appeals whatſoever. Yet ſo as the ſaid Appeals ſhall not be barred or prejudiced hereby, but in the mean time the parties are to proceed to execution, which ſhall not be delayed by vertue or colour of any Appeal whatſoever. And his Majeſty reſerves unto himſelf and his Councell, the cognizance and determination of any Appeal that ſhall or may happen to be made in this cauſe, which Appeal ſhall be proceeded in ſummarily without the uſual formality of Suits.*

Examined, *Signed,*

De Moris.

Given at the Kings Privy-Councel held at *Paris*, *Aug.* 4. 1654.

OTHER

OTHER

Historical Passages

AND

Relations of the Artifices and Violences of the Jesuites of *Almaigne* in taking away several Abbies from the Orders of St. *Benedict*, and the *Cisteaux* monks.

Collected out of the Books of the Famous F. Hay, *a* Benedictine *of* Almaigne, *the one called* ASTRUM INEXTINCTUM, *Printed in* 1636. *and the other* HORTUS CRUSIANUS, *Printed at* Frankfort *in* 1658. *and Printed also within these ten years with all their Quotations, in* France *in* 4to, *and at* Cologne *in* 8vo *in* 1659.

A notable imposture of F. Lamorman *the* Jesuite, *Confessor to the Emperour of the Usurpation of Abbies.*

THE Emperour *Ferdinand* the second, having had great advantages over the Protestants

testants of *Germany* after the rising in *Bohemia*, and the battel of *Prague*, which he won against them, by a General Edict of the *6th* of *March* 1629. ordained, *That all the Abbies, and other Estates Ecclesiastical which had been usurped from the Catholicks by the Protestants against the Articles of the Treaty of* Passau *in* 1552. *should be restored to those to whom they belonged according to their foundations.* In pursuance of which Edict he sent Commissioners throughout the Empire to see it executed, and published other particular Edicts in favour of St. *Benedict* the *Cisteaux*, and others.

As there's nothing more just than to restore every one what belongs to him, so this Edict of the Emperour was highly approved by the *Pope* who writ an express Brief to the Emperour, *To testifie his joy, and that of the whole Consistory of Cardinalls for this re-establishment of the Clergy, and the Fryars in their estates.*

The Emperour at the same time writ to his Ambassadour at *Rome* the Prince of *Savelli* the 14*th* of *April* 1629. the reasons of his Edict, which were, *That he was of opinion he could not have done any thing more profitable, and conducing to the good of Religion in* Almaigne, *then to take such course that the Religious Orders might flourish again, which had been heretofore the firm pillars thereof: that pursuant to this design he had ordered by his Authority Imperial, that the Abbies, and*

other

other places Consecrate to Religion, which had been profaned by the iniquity of the times, or converted to other uses should be restored every one to the Order to which they belonged, as being Consecrate thereto from their first foundation, and not to another. He sent him afterwards a more ample instruction of the 25 of *Octob.* the same year wherein he gives six principal reasons of his Edict.

The *Jesuites* extremely nettled and perplexed, that they had no share in this restitution to the Ancient Orders, consulted among themselves how to enrich their Society with other mens Estates, and take from the Proprietors some of these Abbyes: To effect this, they make use, according to their custom, of the credit their Father *Lancorman* had in the Court of the Emperour *Ferdinand* the 2d, whose Confessor he was. This *Jesuite*, animated by his Brethren, made great instance to two Abbots, the one of St. *Benedict*, and the other of the *Cisteaux*, Deputed by their Orders to hasten the Execution of the Emperours Edict, and was very importunate with them to quit unto the Society all the Nunneries to be restored by the Protestants, and some of the less considerable Abbies: These Abbots who had no power to consent to so unjust and extraordinary a demand against their Conscience, returned him Answer in generall words of Complement, that they were ready to serve him in any thing

but

but what concerned the intereſt of their Orders: *F. Lamormam* ſeeing them leave the Court, preſently ſuggeſted to his friends, and gave out in Speeches, That theſe two Abbots had made a voluntary Ceſſion of ſeveral Abbies to the Society: And on this fiction, (whereof he was afterwards convicted by publick and authentick Acts) he grounded a Memorial, which he preſented to the Emperour, deſiring that in purſuance of the voluntary Ceſſion of theſe two Abbots, his Imperial Majeſty would ſend Commiſſioners into ſeveral Provinces of the Empire, to put the Society in poſſeſſion of thoſe Abbies. Having by this means ſurprized the good Prince and his Councell, who took this Impoſture for truth, they obtained Letters addreſſed to the Commiſſaries Generall of the Circles, to three Provincials of the Society, and to the Generals of the Imperial Army, the Duke of *Frieſland*, and Count *Tilly*, forthwith to ſequeſter the ſaid Abbies.

All the world was aſtoniſhed, ſayes learned *F. Hay*, at this ſudden and unjuſt Change of the Emperours former Orders, not knowing what cauſe could poſſibly incline this Prince to Revoke ſo ſoon his publick Edict for reſtitution of theſe Abbies to the ancient Orders, which had been ſo highly commended by the Holy See; and to out men of Religion of their

Eſtates, unheard, againſt the Law of Nations, and common right.

But the *Jeſuites* raiſed a report, that this Change proceeded from the voluntary Ceſſion the two Abbots had made of their Abbies in the name of their Orders: So that the two Abbots were obliged to make a ſolemn proteſtation againſt this notorious falſhood, both by Letters to the Confeſſor, and by publick Acts, inſiſting that they had not ſo much as thought of a promiſe to conſent to the tranſlation of their Abbyes to the *Jeſuites*, nor had any power ſo to do. And a famous *Benedictine*, who was of the Emperours Councell, and created at that time Biſhop and Prince of *Vienna*, being brought in as a witneſs by *F. Lamorman*, declared the quite contrary to what the *Jeſuites* alleadged, as appears by a writing reported by *F. Hay*.

The Jeſuites Writings, their Intrigues at Rome, *their Confidence to decry the Edict and Councel of the Emperour.*

The common experience, that the *Jeſuites* once engaged in a lye, will not eaſily unſay it, was confirmed by an inſtance in the preſent affair; for all theſe Acts and ſolemn proteſtations could not hinder them from continuing the ſpreading of this Impoſture, even by Print-

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ed books. But ſeeing their fictions and falſities diſcovered, they reſolved for maintaining their unjuſt uſurpation, openly to confront and attaque the Edict of the Emperour, and the right of the ancient Orders: This they did by two Writings, wherein the Emperours inſtructions to his Ambaſſadour at *Rome*, ſuitable to his Edict executed already in ſeveral Abbyes, whereof the Monks of the Order of St. *Benedict*, and others were in poſſeſſion, were cenſured and diſhonoured, as containing *Things contrary to Truth, the holy Canons, and Immunityes Eccleſiaſtical*, and the Emperour himſelf charged to have exceeded his power in the reſtitution of theſe Abbyes to their ancient Orders. But ſeeing that all the Miniſters of State of the Emperours Councel had diſcovered the artifice of the Confeſſor, and oppoſed their unjuſt pretenſions, they changed the Scene, and plyed amain their intrigues at *Rome*, and beſides their private ſolicitations publiſhed a Book entituled, *Remarques in the Cauſe of Eſtates Eccleſiaſtical, and Monaſteries ſuppreſt in Almaigne*: And though *F. Layman* their Caſuiſt at *Dilingue* juſtifies and highly commends this book, calling the Author, *An illuſtrious perſon, and a Divine well informed of the affairs of Almaign*, though he durſt not own him a *Jeſuite*; yet 'tis incredible how it ſlanders and vilifies the Miniſters of State of the Councel Imperiall,

what odium it casts on them, as having attempted against the Pontifical Authority by the restitution of these Abbyes to the lawfull owners: *For* (saith the Author) *you are to observe first of all, that the design of the Councel Imperial is absolutely to debarr the Pope from having any part in the restitution of the Catholique Religion in Almaigne: This is evident, in that the Emperour published his Edict for restitution of Ecclesiastical Estates, without acquainting the Pope, or taking his advice to whom to restore them. This Counsel tends not only to exclude the Pope from the Re-establishment, but to shake off the yoke of the Apostolick Jurisdiction throughout the Empire: And the reason why this Councel doth with so much temerity and impiety attaque the Holy See, is that there are in it some persons ill affected to the Apostolical Chaire, some who as meer Politiques, to ingratiate themselves with their Prince by flattery, labour the exaltation of his Authority in all things; And some perhaps who under a Vizard of Catholique profession are Hereticks in their hearts: And as for the Abbot of the Monastery of* Cremounster, *of the Order of St.* Benedict, *and of the said Councel, he is a man full of pride: Who nevertheless for his merits and sufficiency was soon after promoted to the Dignity of Prince and Bishop of* Vienna.

See here, how the Councel Imperial by a sudden Metamorphosis is from Catholick turned

ed Schiſmatick, and an enemy to the Holy See, as ſoon as the Jeſuites have diſcovered that Juſtice had a ſtronger influence over the ſpirits of theſe Miniſters of State to maintain what the Emperour had ſo religiouſly ordained by his Edict than their Solicitations for accommodating themſelves with other mens Eſtates.

Two books were about the ſame time publiſhed in defence of the rights of the Ancient Orders; whereupon the Jeſuites gave charge to their *F. Layman*, who had formerly written a book on this ſubject, intituled *Placida Diſceptatio*, to imploy his pen againſt the two Books, and handle them (which he did) as infamous Libels; Becauſe the Authors approved not of the Jeſuites intentions to take away the Abbyes from the ancient Orders, but had refuted thoſe injurious ſuggeſtions and falſities they made uſe of to that purpoſe; and becauſe the Jeſuites would have uſurped other mens Eſtates, without incurring the infamy inſeparable from an uſurpation ſo unjuſt, and ſo violent as theirs: The Jeſuite entitles his book, *The juſt Defence of his Holineſs the Pope of Rome, His Imperial Majeſty, the Cardinals of the holy Roman Church, the Biſhops, Princes, and others, and alſo, Of the little Society of Jeſus*: This the learned and pious Benedictine *F. Hay*, ſhews, by an excellent book intituled, *Aſtrum inextinctum*, which he oppoſed to that of the

Jeſuite, to be the moſt ſhameful illuſion and mockery that ever appeared; for that inſtead of defending theſe powers it formally queſtions, and oppoſes an Imperial Edict approved by the Pope, and Colledge of Cardinals by an expreſs Brief, as well as by all the Biſhops, Princes of *Almaigne*. And that the thing he really maintained, though very weakly, was the *Little Society of Jeſus*, which he repreſented as ſo great and neceſſary for the Church, that he feared not to affirm, *That God had not ſufficiently provided for the Church, if having eſtabliſhed all other Orders of Religion, theirs onely had been wanting.*

1. *Impoſture of the Jeſuites, that theſe Abbies were ſuppreſt.*

'Tis incredible what artifices they made uſe of in theſe Books to maintain a pretention moſt unjuſt, and moſt unworthy men profeſſing Religion.

I. They would have made the *Pope* believe, *That all thoſe Abbies were ſuppreſt; and that the Eſtates were vacant*, i. e. *ſuch as had no owner.* That the Emperour or Pope might diſpoſe of them at their pleaſure; *Declaring*, ſometimes that it belonged to the Emperour to give them with the approbation of the Pope, and ſometimes that it belonged only to the Pope to beſtow

ſtow them as devolved to him by a ſpecial and particular right, upon deſign, that of theſe two Powers that ſhould be adjudged to have moſt right, which they by their intrigues and inſinuations ſhould render moſt inclinable to give them theſe Abbies.

But this erroneous illuſion was ſolidly refuted as contrary to the Laws Civil and Canon by the *Benedictins*, who juſtified by the Authority of the Eccleſiaſtical Laws, and by preſidents both ancient and modern of above thirty famous Abbies, as that of *Mount-Caſſin*, S. *Maur* in *Anjou*, and others, that Abbies poſſeſſed and deſtroyed by forraign enemies when recovered, were alwayes reſtored to their proper Orders. That it was an unheard of pretence, that the ſole violence of the hereticks founded only on the force of Armes ſhould operate ſo as to cauſe theſe Abbies to be adjugded ſuppreſt; and that it would appear very unjuſt, if re-entring their Abbies they might not of right ſay with the *Maccabees*; *We have not poſſeſſed our ſelves of a ſtrange land, nor are we entred upon the Eſtates of others; but by the benefit of the Revolution of time, we reſume the poſſeſſion of the heritage of our Fathers, which hath for ſometime been injuſtly uſurped by our Enemies.*

2. *and* 3. *Impoſtures*; *That it was an abuſe, and not within their power who did it, to reſtore theſe Abbies to the Fryars.*

Though theſe Abbies had been adjudged to the Religious Orders by an arreſt of the Court Imperial of *Spire*, and the Edict of the Emperour approved by the Pope; yet theſe good Fathers who ſtick not to exalt themſelves above the Emperour and the Pope had the boldneſs to publiſh in print, *That this affair was of the number of thoſe, whereof we are to ſay, that they paſs only by way of ſufferance and tolleration, which if weighed in the ballances of judgement are inconſiſtent with the Rules of Juſtice*; whereby they would impoſe on us a belief, that the re-eſtabliſhment of the Fryars in their Abbies, that is, the plain execution of the Laws of Nations and Nature was an intollerable abuſe; and that on the contrary the moſt unjuſt uſurpation of other Mens Eſtates, which the *Jeſuites* in their hopes had already devoured was pure juſtice, and moſt unqueſtionable right.

But there's nothing of greater wonder than the extravagant Anſwers they made to the invincible Arguments and Reaſons of the Fryars. In vain did the *Benedictines* object to them the expreſs terms of the Emperours Edict, and the Orders he had ſent his Commiſſaries General for

for execution, *viz. Our pleasure is, that the Abbies possessed against the Treaty of* Passau, *and the Peace for regulating the state of Religion, which have been to this time unjustly detained, be surrendred and restored by vertue of this our Edict Imperial, to such persons of the Religious Orders to whom they belonged, before the said unjust detention;* for the Jesuites *with an unconceivable boldness made answer, that there was not one word to be found in his Imperial Majesties Edict, which imported that the Abbies ought to be restored to the Orders for which they had been founded*; and to maintain this false and strange assertion, they bethought themselves of a gross illusion, which tends only to make the Emperours Edict ridiculous, *For,* (say they) *the pleasure of this Prince was, that restitution should be made of the Abbies to the same individual persons to whom they belonged before they were possessed by the* Lutherans, which is in effect, That the Emperour had sent his Commissaries to make restitution of the Abbies, to persons dead and interred forty or fifty years before, and not to the Religious Orders, which in that they never dye were capable of the benefit of the pious intentions of the Emperour.

4. and 5. *Impostures*; *That the* Jesuites *were persons proper to possess the Abbies, and comprehended under the name of Monks.*

In vain did the *Benedictines* object against them, *That the Emperour had expresly Ordained by his Edict, that the foundations of Abbies should be preserved, and the vacancies filled with persons proper according to the rules of the foundation, duly* called, *and fitly qualified according to law*; for the Jesuites answered, *That it was true, but it could not be proved, that the Fathers of the Society were not persons duly called, and legally qualified, according to the foundations of these Abbies given them by the Pope with his Imperial Majesties Consent*; That is as *F. Hay* doth elegantly expound it, *That these Abbies founded for the Order of* St. Benedict *six or seven hundred years before there were* Jesuites *in the world were founded, for the Fathers of the Society of Jesus.*

In vain did the *Benedictines* object, *That these Abbies had been established for Monks and Fryars*, and that it was Ordained by the Canon-law, *That Monasteries should continue Monasteries to perpetuity*, for the Jesuites answered, *That in matters of favourable construction (such as tended to the enriching themselves with the Estates of the Monasteries)* the Jesuites were comprehended under the name of Monks: To which the *Benedictines*

nedictines replyed, *That it was pleasant to consider, that the* Jesuites *who on all other occasions expresse so great averseness from the name of Monks*, are very willing to be called Monks, when it may serve to introduce them into the inheritance of Monks.

And 'tis fit to observe here, that the *Jesuites* brand *Aurelius* with errour for alledging, that a *Monk*, and a person of a *Religious Order* are convertible terms, and denote the same thing: so in *France*, when there is nothing to be got by assuming the name of *Monks*, 'tis an errour that deserves censure to call a *Jesuite Monk*; but in *Almaigne* where there are Abbies to be taken from *Monks* and given to *Jesuites* if qualified as *Monks*, it is an errour that deserves censure, not to take a *Jesuite* to be a *Monk*.

6. *Imposture*; *That the Pope hath an extraordinary power to derogate from any thing not favourable to the Jesuites.*

In vain did the Fryars object, *That the Popes by their agreements with the* Germane *Nation had obliged themselves to preserve every man in his rights and estates*. And that *Filiutius* of their Society had written, *That the Pope not only by his Office, but by Contract imployed between him and those who give Estates to the Church is obliged by the Divine and Natural Law to preserve them for those who le-*

gally poſſeſs them, and that the contrary cannot be done without injury to the Founders, and the ſucceſſors of the Fryars of the Order in cauſing them to loſe their Eſtate and their Honour. For the *Jeſuites* who never think themſelves hurt by any objection from the Law Natural or Divine, helped themſelves out by this neat diſtinction; They confeſs the Power of the Pope is limited by particular *Concordates* and *Agreements* of Nations, which have the force of *Bargains* and *Contracts*; ſo that the Pope himſelf is obliged to perform them according to the Law of Nations; *But they add*, That this is to be underſtood, that the *Pope* cannot *Ordinarily* derogate from theſe *Concordates* or *Agreements* but may do it *Extraordinarily* for the publick good of the *Church* when neceſſity requires it; that is, when they are imployed about eſtabliſhing rich Colledges for the *Society*; for they pretend to expreſs terms, 'That nothing can conduce more 'for the Re-eſtabliſhment of the *Catholick Faith*, 'than to beſtow on them the Eſtates and Revenues of *Abbies* and *Nunneries* for enriching 'their Ancient Colledges, and for founding of 'New; as alſo for buying little Catechiſms, 'Chaplets, and other things of that kind, that 'may ſerve at once both to inſtruct and delight 'Youth; and that the expences theſe things 'will require, cannot be furniſhed but from the 'Eſtates of the *Abbies* reſumed out of the hands 'of the *Proteſtants*.

To

To which the Fryars replyed, That they might for the future Found Colledges, *if they pleased*, without robbing the Orders of St. *Benedict*, the *Cisteaux*, and others of their Estates, as they had been founded heretofore without any such injury, and shewed several means for that purpose: *And when the Jesuites insisted*, there were no other means but that all treasures were exhausted; *The Fryars Replyed*,

1. That there were some Treasures not yet exhausted, *namely*, theirs who had within a short time offered the *Venetians* five hundred thousand Crowns to be re-established in those Colledges they had at *Venice* heretofore, and in other Territories of that Republick, from which they were banished.

2. *They made it appear*, that their Colledges were not so necessary for the re-establishment of the *Catholick Faith* as they pretended; for that they had Colledges in several Cities, where heresie was as rife as ever; *And that themselves have confessed*, All the upper *Palatinate* was converted to the *Catholick Religion* before ever they had one Colledge there; so that it is clear, *sayth F. Hay*, That to make men believe, as the *Jesuites* endeavour, that *Germany* cannot be converted to the *Catholick Faith*, without turning the Abbies of *Religious Orders* into Colledges of *Jesuites*, is to contradict a manifest experience, and make all the world confess themselves blind.

3. That

3. That the first Fryars of the Order of St. *Benedict* had Converted almost all *Germany*, and at this day, the *Benedictines* labour with success equall to the *Jesuites* in the Conversion of *Hereticks*, though they are not so much addicted to ostentation, as they who send *Catalogues* to *Rome* of the least things they do; who compute how many they confess by the year, their Masses, their Prayers, their Visits to the sick, and other things both great and small.

4. *They remonstrated*, that the multitude of Colledges they so earnestly pressed for, savored not of the first spirit of the *Society*, and was diametrically opposite to an express *Article* of their second Congregation General in these words: *We are to Act for the future with more moderation, and to stay our hands from multiplying Colledges; And the Congregation make it their request to the Father-General, and recommend it to his serious observation, to apply himself rather to the compleating and perfecting of the Colledges already established, rather than to establish new.*

5. As to the little Catechisms and Chaplets which the *Jesuites* would buy for their Scholars with the Estates and Revenues of Abbies; *They answered*, That it was somewhat strange, the *Jesuites* would ruine foundations, violate agreements, hinder men of Religious Orders to renew their solemn prayers, and celebrate Divine Service in their Abbies, that the *Jesuites* might

might have wherewith to buy bawbles for children; which must be extream dear, if there be not sufficient to purchase them, without imploying to such uses the estates designed by the founders to maintain the holy exercises of a Religious life in these Monasteries.

7. *Imposture; That by reason of the Charges of the War, the Emperour was Founder and Master of these Abbies.*

In vain did the *Benedictines* object, That the Emperour was obliged by the Oath he had taken when he came to the Empire, and as the Supream Protector and Defender of Churches, to preserve the Ancient Orders in their Rights and Estates; and that the Emperour had declared and confirmed it anew by his particular Edict in favour of the *Benedictines*, *March* 28. 1629. The *Jesuites* confessed all this to be true, but scrupled not to elude it by this shameful evasion, whereby they would Authorize the Perjury of a Great Prince; That the Charges and Expences the Emperour laid out in the War for recovery of these Churches and Abbies, were so great, that they exceeded all the Estates of Consecrated places; and therefore he ought to be acknowledged, not only as a new Founder, Endower and Patron of these Religious Houses, but the Purchaser; and that the Religious Orders

ders ought in acknowledgment thereof, to leave them freely and wholly to his Diſpoſal, and not pretend any intereſt therein, for fear of making themſelves guilty of ingratitude againſt his Imperial Majeſty; *But the Religious Orders Anſwered*, That the Emperour by his Edict had declared, He never deſired from them an acknowledgement which could not be made him, without forcing tears from the Ancient Orders of Religion; that he liked not a gratitude, which allowed them no recompence for ſo many Millions furniſhed by them for the War, and other Faithful Services done him and the Empire, but the deſtruction of their Rights and Suppreſſion of their Abbies; and that his Majeſty ought to account them ingrate who had invented ſuch gratitude.

8. *Impoſture; That they may change their Opinions when their intereſt requires it.*

In vain did the *Benedictines* object, That three Principal *Jeſuites* (whereof *F. Lamormain* the Emperours Confeſſor was one) being conſulted with about an Abby, which having been long in the poſſeſſion of *Lutherans*, and Secular Perſons, the Cardinal Arch-Biſhop of *Prague* would have procured for himſelf by gift from the Emperour, had delivered their opinion in writing, That it could not be done with a ſafe Con-

Conſcience, and that the Abby being *Benedictine* ought to be reſtored to the Order of St. *Benedict*; and that the Emperour in giving it to the Cardinal had committed the ſame injuſtice, as if after winning the battel of *Prague*, he had given away the land of ſome Catholick Lord recovered from the enemy to another Catholick Lord having no right thereto; the *Jeſuites* not able to deny this opinion, delivered at large in writing, agreed that the *Jeſuites* were then of that judgment; *but anſwered*, that ſince they had changed their Opinion; This rare priviledge have theſe excellent Caſuiſts, to alter their ſentiments and their conſcience upon any occaſion when it may be for their profit to change: So when the queſtion was about giving an Arch-Biſhop a *Benedictine* Abby, their judgement was, the Emperour was in juſtice obliged to reſtore it to the Order of St. *Benedict*; but when there is hopes they may procure them for themſelves by their ſhifts and artifices, they preſently maintain, that the Abbies of St. *Benedict* are Abbies ſuppreſt, and the Eſtates that belong to them at the diſpoſal of the Emperour and the Pope, who may give them whom they pleaſe without any injuſtice to the Fryars of the Order, who are the lawful proprietors, when an Arch-Biſhop deſires to have one; but have no Title at all, when the *Jeſuites* would have many of the ſame Abbies for the uſe of their *Society*.

9. *Impoſture*;

9 *Impoſture*: *That* F. Lamorman *in cheating the Emperour did well*, i. e. *according to the rules of the Society*.

In vain did the *Benedictines* reproach them, that all the trouble had been raiſed for taking from them theſe Abbyes againſt the Edict of the Emperour, proceeded only from their *F. Lamorman*, who had the boldneſs to write to his Imperial Majeſty, that his Edict and Inſtructions given his Ambaſſadour, contained things not agreeing with the Principles of the Catholique Faith; And that it were fit his Majeſty ſhould name ſome perſons to examine the whole buſineſs anew with him his Confeſſor. To this the good Fathers made anſwer in theſe expreſs words: *The prudent, ſage and devout Reader, having well conſidered of all things, will doubtleſs obſerve, that the Confeſſor engaged not haſtily in an affair of ſuch moment, but after long deliberation how to remedy this evil* (which was the reſtitution of the Abbyes to their ſeveral Orders, without allowing the *Jeſuites* to alienate any from the Lawfull Proprietors) *and that it muſt be avowed, the Father had done well, and ought not to have done otherwiſe, and that if he had not advertiſed his Imperial Majeſty thereof, he had deſerved the blame of not diſcharging the duty of a Good Confeſſor, according to the light*

light of Natural reason, and the rules of our Society: to which the Fryars of St. *Benedict*, with good reason replyed, *That from hence we are to conclude, that the hinderance of justice is the duty of a good Confessor: That we are required by the light of Natural Reason, to allow that for Just, which is really against the known rules of Justice*, and that the *Rules of the Society Ordained*, that such of their Fathers as are Confessors to Princes, must earnestly endeavour, that the Abbies which those Princes have Ordered to be restored to their Orders may fall into the hands of the *Society* against the Authority of the most legal Edicts.

10. *Imposture; That these Abbies belonged not to any; and that they desired them not of the Princes, but Princes demanded them for the Society.*

In vain did the Fryars object the Commandment of God, *Not to covet other mens goods*; for the *Jesuites* answered, *That they coveted not other mens goods in coveting these Abbies which belonged not to any; and that it was not they demanded these Abbies, but the Princes of the Empire demanded them for the Society; that as they could not have demanded these Estates without envy, so they could not refuse them without injury to the honour of God, when the Powers thought fit to bestow them on their Company for promoting the Glory of God, and the sal-*

salvation of the people of Almaigne; *So that the Society desired not these Abbies, but only submitted to the pleasures and dispositions of the Soveraign Powers of Christendom*: Adding with equal sincerity in the same Book, *That when they built themselves, they built not so sumptuously; but that Princes against the will of the Society built for them great Colledges, and magnificent Churches.*

To the first point, where the good Fathers suggest, that the Fryars had no title to the Abbies; *They Answer*, That the *Jesuites* denying that the Abbies did belong to the Ancient Orders of Religion, did not cover their injustice, but render it more visible; and that they did as a Robber, who taking another mans purse should tell him, *Friend, I do you no wrong, I desire not your goods; this purse belongs not to you.* And as to the second point of their pretended moderation, and their perfect disinteresment, *The Fryars answered with astonishment*, That having written so many Books, and published such Volumes to destroy the Edicts of the Emperour, having sent so many Letters to the great Lords of *Almaigne*, to engage them to solicite from his Majesty Imperial a gift of these Abbies to the *Society of Jesus*, they feared not to say, That the Soveraign Powers of *Christendom* constrained them by force to accept of these Abbies, and that they were not ashamed to call themselves Children of Obedience, who could not

not resist the Soveraign *Pastor of the Church*, whom they were obliged to obey by a quadruple vow. In the mean time, to inform the world with what Faith these Fathers proceed in their Actions, the *Benedictines* produced a letter of the late Cardinal *Richelieu* to the Congregation of Cardinals in 1630, wherein as the Abbot of *Cluny* he complains, *That the Emperour having Ordained*, That all the Monasteries which had been possessed by the Protestants should be restored to the same regular Orders on which they depended before the usurpation; *It was informed nevertheless*, That the Provost-ship of *Colmar* being a dependant on the Abby of *Cluny*, to which his Prodecessor had presented an Abbot, was claimed by the *Jesuites*, who disputed his Orders, and desired to possess themselves of it on pretence to found a Seminary there.

But because these solemn testimonies, and their violent actions publickly done in the face of the Sun, made it visible to all, that they had a passionate desire to take away these Abbies from the owners, they thought fit to confess their desire, but with this trim and pleasant distinction; 'That the Fathers of the *Society* co-'veted the Estates of these Abbies, not for the 'Estates, but for the conveniency of entertain-'ing a greater number of persons to labour the 'propagation of the *Catholick Faith* in *Almain*. Whereupon the *Benedictines* no less wisely than truly;

truly; *Obſerve* that the *Jeſuites* did not ſo eagerly covet the Abbies, in order to a Religious end for the maintaining Divine Service, and conſtant Prayers according to the Rules of their Foundations (which they pretend not to obſerve) but deſired only to finger the money, and receive the Revenues.

The Jeſuites *endeavour to take away an Abby of the* Ciſteaux, *and another of* St. Clare: *A handſome Letter of a* Germane *Lord againſt their Covetouſneſs.*

The obſervation of the *Benedictines* is clearly proved by the courſes taken by the ſame *Jeſuites* of *Almaign* to take away two Nunneries, one of the Order of *Ciſteaux*, and the other of St. *Clare*, and to unite them to their Colledge of *Mayence*; for Father *John Theodore Lennep* having by Order of his Rector and Provincial addreſſed a Letter to that Effect to the Baron of *Queſtemberg* his Couſin, and of the Emperours Council, deſiring him to procure a Grant thereof from his Majeſty Imperial unto their Colledge, without once mentioning the Pope, concludes with an earneſt entreaty for ſpeedy execution: And the principal motive he alledges for their deſiring theſe *Abbies*, particularly that of St. *Clare*, called *Clarental*, is, that it would be of great uſe to their *Colledge* of *Mayence*, eſ-

especially in the multitude of Pastures and Meadows belonging thereto; on which *F. Hay* hath this remark, That the good Father had greater care of the Soyle than the Soul, to accommodate Beasts, than to guide men to Salvation.

The *Almaign* Lord, in answer to his Cousin the *Jesuite* having expresst a particular affection and kindness for the *Society*, and promised his assistance in any thing he could think reasonable, frankly declares in an Excellent Letter Printed at large in *F. Hayes* Book, That he held himself obliged to caution, lest by favouring one party he might prejudice another, and lest whilest he thinks to comfort himself in the acknowledgements and joyes of the one he be not oppresst with affliction for the groans and tears of the other, that he was afraid to appear against St. *Benedict*, St. *Clare*, St. *Francis*, and St. *Bernard* those great Lights of the Church Triumphant and Militant, and could not believe it allowable in Conscience to trouble and molest their Holy Orders, and tread under-foot their ancient and commendable foundations: That he was not acquainted with the secrets of *Theology*, but to speak according to his sense, he could give this enterprize no other name than that of Robbery and Rapine: I have often admired, (*sayes he*) that they who profess a contempt of the good things of the world, and to re-

reject all hope and desires to possess them, but to imitate nearly the nakedness and simplicity and purity of Christ, should so vehemently labour and imploy with such earnestness the best part of their lives to augment the Estates and Possessions of their Orders: And now men of Religion are clearly discovered, notwithstanding all their disguises to run the same course with the Secular, with this advantage, that their sin is the greater, who act unjustly under false appearances of piety and vain pretences of spiritual good: Why should I think my self a Criminal, or the Preachers presently brand me for an offender, if I endeavour by usury, by fraud or other unlawful means to take away and usurp my neighbours Estate, if you who are the peculiar servants of Christ may without crime or offence appropriate to your selves the Estate of another Religious Order who oppose it, protest against your violence, and Cite you to Answer at the Tribunal of God? I could enlarge on this subject, Dear Cousin, but my imployments take me of, and I fear the little I have said will displease you, though you know better than I, that the faithful wounds of a friend are of more value, and deserve greater esteem than the deceitful kisses of an enemy: Nor had I touched on this matter, but that the frequent (not to say continual) complaints and reproaches of many persons against the insatiable avarice

avarice, (as they call it) of your laudable *Society* had not in a manner forced me to give you this hint; there being nothing but this covetousnes the most pious find fault with in the Fathers of the Company.

This pious and Christian Letter which ought at least to have cooled the heat of the *Jesuites* inflamed it; for they made the same *Jesuite* his Cousin by a second Letter of *Jan.* 15. 1630. to write back to this Lord, 'That he committed a 'great sin before God in not advising the Em-'perour to joyn these Nunneries to their Col-'ledge of *Mayeme*, that this omission tended to 'the defrauding of the Church of necessary la-'bourers in the Vineyard of her Lord, to the re-'tarding the gain of Souls, to the favouring of 'Heresie, and opposing the Holy Enterprizes 'of their *Society*; that he knew the *Society* had 'many that envied her prosperity, and very 'powerful adversaries, but presaged that they 'and their posterities should one day acknow-'ledge under the sense of the Chastisements of 'the Divine vengeance; That they had hurt the 'apple of Gods eye: That other Orders of Re-'ligion were either unwilling to imploy them-'selves in the Conversion of Hereticks, or un-'able to perform with that dexterity and suc-'ces which was visible in the actions of the 'Society: That all they desired from him, was, 'to have procured a Grant from the Emperour

'to the *Society* of the annual revenues of one or 'two Nunneries that were wholly vacant (ta-king no notice that the violence of the Here-ticks was the sole cause they were not then full.) 'That he had not attempted to justifie the many 'sorts of translations and unions of Abbies made 'in favour of others; but as a Divine of the *So-'ciety* laboured only for that which might be 'profitable for the company, and was fully as-'sured a good Councellour of State might in 'good conscience, in prudence and piety have 'advised the Emperour accordingly, and that 'he who opposed it, not only committed a 'great fault, but made himself guilty not of one 'but many very haynous offences: That it was 'true, men made it their custome to reproach 'their *Society* with imputations of Avarice, of 'Rapine, and unjust coveting others Estates; 'but that it was a stale heretical objection, and 'had been learnedly refuted by their Father '*Gretser*.

That they accommodate their Kitchins not the Monasteries. Four Abbies alienated for an addition to one of their Colledges.

To their pretence of dexterity and success in converting *Pagans* and *Hereticks* to the *Catholick Faith*; The *Benedictines* replyed, 'That al-'most all the *North* had been converted by the

'ancient

'ancient Orders of Religion; and 'twas ſtrange
'theſe good Fathers would perſwade us, That
'there is no other way, no better means to pro-
'pagate the faith of Chriſt in *Almaigne* than by
'multiplying Jeſuitical preachers; that there
'were multitudes of other pious men of Reli-
'gion ready to take pains in converting the He-
'reticks; that the *Jeſuites* did them wrong to
'ſay, they were unwilling or unable to do it
'with the dexterity and ſucceſs of their *Society*;
'that it was a piece of injuſtice and falſehood to
'ſay they would not, and of arrogance to af-
'firm they could not perform as well as others;
'That if the *Jeſuites* were as neceſſary to the
'Church as they would be taken to be, God
'had provided other means for their ſubſi-
'ſtance than to uncover one Altar to cover an-
'other, to rob the ancient foundations for en-
'riching new comers. That it would be hard
'to prove, that the change they deſired was for
'the bettering and improvement of the ancient
'Abbies: That when *Jacob* ſaw the Ladder,
'he built an Altar of ſtone, and poured oyl
'upon it; but theſe good Fathers keep for them-
'ſelves the profits of the oyl, reduce Monaſte-
'ries into bare heaps of ſtones, and Abbies into
'Countrey-houſes; ſo that in truth, the change
'they make for the better is not in the Monaſte-
'ries, but in the Miniſteries of their Kitchins.

This Warr of the Jesuites of *Almaign* against the ancient Orders of Religion for taking away their Monasteries endured above ten years: At last the insatiable Avarice of these Fathers was stopped by the opposition of the Ecclesiastical Electors, and other Catholique Princes of the Empire, who addressed themselves in writing to Pope *Urban* the 8th, about this matter by their Deputies in the Assembly Generall at *Ratisbone* in 1641. And so sayes *F. Hay*, the *Jesuites* heat for invading Monasteries, was a little cooled, not out of any vertuous disposition, but disability to attain their unjust desires: And though they appropriated by their shifting devices four of the said Abbyes unto one of their Colledges in 1659, the strong opposition they found in other Provinces of *Germany* caused that the same Abbyes became Sepulchres to bury rather than encouragements to cherish the Acts of their Covetousness.

The Lyes and Impostures of the Jesuites to possess themselves of an Abby of the Nunnes of the Order of St. Bernard *in* Saxony.

The History of the life of the Emperour *Ferdinand* the 2d, informs us, that having resolved to take from the Protestants all the Abbyes they possessed themselves of since the treaty of *Passau* in 1552. he ordained by a publique Edict of

Mar.

Mar. 6. 1629. that they ſhould be reſtored to thoſe orders for whom they were founded: The Abbot of the Monaſtery of *Ceſarea* of the Order of the *Ciſteaux*, being deputed by his Generall, to put this Edict in execution ſent the Abbot of *Valenciennes*, to put four Nuns profeſt of the Order of St. *Bernard* with two Novices, and one converted Siſter into poſſeſſion of the Abby of *Voltigerode* in the Lower *Saxony*: And the Biſhop of *Oſnabrug*, one of the Commiſſioners Imperial having eſtabliſhed them there by one of his Officers, they continued there ſeveral months performing Divine Service, and all other exerciſes of a Religious life.

The *Jeſuites* having a deſign to poſſeſs themſelves of this, as of all other Nunneries the Proteſtants were to reſtore, made uſe of the credit of their Father *Lamorman* with the Emperour to effect it: The Father ſerved himſelf of two notable lyes to procure a Grant from the Emperour: the firſt, That the Abbots deputed by the Orders of St. *Benedict*, and the *Ciſteaux* had made unto the Jeſuites a voluntary ceſſion of all Nunneries, and ſome other of the leſs conſiderable Monaſteries of their Orders. The other, that the Abby of *Voltigerode* neer the Imperial Town of *Geſlar* was deſert and vacant, and that no perſon demanded or claimed it, and that it would be very conve-

ment for the Society for a Nurſery of Novices in that Town where they had a Colledge already: All this appears in expreſs terms in the Commiſſion they obtained, though the one and the other were notoriouſly falſe, the ſaid Nuns of the Order of the *Ciſteaux*, having been in poſſeſſion of the ſaid Abby many months before.

'Tis the ſaying of a Pious Doctor, that the Devils prophecy what they *will doe*; ſo theſe Fathers beſtirred themſelves with all expedition to make that appear true in Act and execution which was abſolutely falſe in allegation; The firſt Cheat they applyed themſelves to was this: Having perſwaded theſe Nunnes, that they were not ſecure in this Abby, as ſituate in the Countrey, and expoſed to the incurſions of Souldiers and violences of Warr; they propoſed as an expedient that they ſhould for a while quit the Abby and retire to *Goſlar*, where it ſhould be their care to procure them reception, which was accordingly done in the Monaſtery of *Franquemberg* in *March* 1631. But though the Nunnes, frighted by this artifice departed the Abby, their Moveables, their Servants, their Cattel, and Houſhold-ſtuffe, were left at *Voltigerode*.

The *Jeſuites* having ſped ſo well in this piece of craft, ſoon made it appear, that the Nunnes had no reaſon to fear any incurſion of Souldiers,

ers, or violence but theirs. For preſently after, *viz.* 29 of the ſame month of *March*, *Herman Gauvinz*, Provincial of the Company, took poſſeſſion of the Abby, and left ſome Jeſuites in it, and forced the Nunnes Servants to ſwear fealty to them, without any ſignification to the Superiors of the Order of the *Ciſteaux*, or to the Abbot of *Ceſarea*, Guardian of the Monaſtery.

Their unparallel'd cruelty in driving away theſe Nunnes, and their Confeſſors out of this Abby.

The Nunnes ſeeing themſelves ſo maliciouſly cheated, found means ſecretly to re-enter the Abby, and having placed themſelves in the Quire at the upper end of the Church, continued there night and day, performing Divine Service, the *Jeſuites* being in poſſeſſion of the Lodgings. This return of the Nunnes angred the Good Fathers, who left no ſtone unturn'd to perſwade them, by entreaties and by threats, to be gone, and had certainly ſtarved them, had they not been relieved with Victuals by ſome heretique women of the Countrey thereabouts. The *Jeſuites* ſeeing them, maugre all this hard uſage, to continue unmoved, reſolved to expell them by violence. And the 12 of *April* being *Palm-Sunday* Eve, aſſiſted with Sergeants and Souldiers ſent for of purpoſe,

one of their Novices being principal Actor in this irreligious Tragedy; with a temerity and cruelty unheard of among persons of Religion, they dragged by force out of the body of the Church these Virgins Consecrate to God, who groaning and shrieking, were violently haled away at so Holy a time to the scandal of the whole Province, the Novice handling them so barbarously, that some of them who felt his fury most lay sick of their hurts a long time after.

The matter of this story is so extraordinary and surprizing that it were easily credible; *F. Hay* who reports it, had used some exaggeration, but that his relation delivers it more favourably than the hainousness of the fact proved by Authentique Acts of Justice, inserted at large both in *Dutch* and *Latine*, in his work, deserves, as may partly appear to the Reader, by the Copy of the Process Verbal, or complaint of the said Nunnes, exhibited in *Dutch* to the Official of *Osnabrugg*, as followeth.

'It is not in our power, (poor abandoned 'Orphans that we are) not to lift up our voyce 'to complain of the miserable condition, the 'strange and cruel proceedings exercised a-'gainst us by the Fathers *Jesuites* on Saturday 'being *Palm-Sunday* Eve, on the Evening, have 'reduced us unto: For being come with the

'Lord

'Lord *Widelag*, and two Sergeants, who are 'the ordinary Miniſters made uſe of by the Ma-'giſtrates to take Robbers and other Male-'factors, into our Abby of *Voltigerode*, where-'in we had been eſtabliſhed by our ſpiritual 'Father the Abbot of *Walhenriedh* Commiſſio-'ner Sub-delegate, in purſuance of his Impe-'rial Majeſties Edict of reſtitution, they entred 'between ſix and ſeven of the Clock. And find-'ing us in the Quire of the Church, where we 'ſaid our Prayers, the ſaid Lord and the *Je-'ſuites* ſpoke to us fiercely, and preſſed us to be 'gone. But we continued on our Knees, in 'our ſeats, and anſwered, that we were under 'the obedience of our holy Order: And had 'no allowance or permiſſion to depart out of 'our houſe without the command of our Su-'periours: Afterwards I *Mary Kogel* Nun Pro-'teſt laying hold on my ſeat with both my 'hands hung thereupon with all my force: 'But the two Sergeants and the Jeſuite Novice 'violently pulling away my hands from the 'Seat, took me off, and the Jeſuite held me by 'the middle faſt locked in his Arms, and ſo 'carryed me ſome part, and dragged me the 'reſt of the way from my Seat to the end of 'the Quire: And as I cryed out, *Violence Je-'ſus, violence, I believe you will kill me*, (for I 'was quite out of breath) they drew me out of 'the Quire: Whereupon our Confeſſor arri-

'ved, and found me layd along on the ground,
'crying out againſt the violence they had done
'me. But having lift me up, by force they put
'me in a Chair to carry me away, which they
'did, forcing me clear round the Abby, and ha-
'ving caſt me out of the Cloyſter, they made
'me march between the two Sergeants in the
'midſt of a field, led by the Arms like a thief.
'Meeting a Chariot by the way, I catched at
'the wheel, but was forced off by them with
'ſuch violence, that on the morrow I found
'my ſelf ſo maimed in the Arms, and had ſuch
'pain in my breaſt (to omit the fright and emo-
'tion cauſed by this violence) that I know
'not whether ever I ſhall recover it.

'After me followed the Noble Virgin *Anne*
'*Lucy De Dernbach*, neer kinſwoman to his Im-
'perial Majeſties Vice-chancellor, whom they
'carryed away in like manner, and with like
'violence, in preſence of our Confeſſor, who
'reproached the Father Rector of the *Jeſuites*,
'for acting ſuch a tragedy in ſo holy a time; and
'repreſented to the Sergeants, that they ought
'to remember, ſhe whom they uſed ſo, was
'neer Kinſwoman to *M. de Stralendorf*, Vice-
'chancellor of the Empire; but our Confeſſor
'prevailed not by his Remonſtrances, for they
'took her away, as they had done Me.

'The third was ſiſter to the laſt mentioned,
'her name *Anna Sidonia de Dernbach*, whoſe
'hands

'hands they forced from off the Seats of the 'Quire, with like violence: And the *Jeſuite* 'Novice holding her faſt by the middle, drag- 'ged her forth, and put her in a Chair to carry 'her away, who in the mean time cryed out 'to the *Jeſuite*, Whether this were their ac- 'knowledgement of the great good Offices her 'Kinſman had done for their Colledge at '*Fulde*; and that this injury was done to the 'Vice-chancellor of the Empire in the perſon 'of his Couſin. But they were deaf to all rea- 'ſon, and uſed two Nunnes more in the ſame 'barbarous manner. And this we can aſſure 'before God and the whole Court of Heaven, 'that all we alleadge is clear truth.

Who can hear ſo lamentable a ſtory, and not be equally moved with compaſſion towards the Nunnes, Votaries of piety, and nobly deſcended, thus cruelly handled in their proper Monaſtery, and with indignation againſt the Authors of ſuch barbarous violence, which yet will appear more ſhamefull by the addition of ſome circumſtances faithfully reported by the famous *Benedictine F. Hay*, in theſe words. *Heretofore, under the Old Law, Criminals who fled into the Temple, purified only by the blood of Goats and of Calves were ſafe in that* Asylum, *if once they laid hold on the horns of the Altar: But now under the New Law, the Fathers of the*

Society make no conſcience of uſing Sergeants, and the ſervants of Hangmen, to put themſelves by their inſolence, into the poſſeſſion of Temples dedicated to the living God, conſecrated by the dreadfull and adorable Myſteries of Jeſus Chriſt. And to dragg away innocent Nunnes from thence by force and violence: O ſhame! O infamy! The reverend *F. David*, Prior of the *Dominicans* of *Alberſtad*, and a converted brother named *Angell* happened to be preſent at this ſad and unparallel'd ſpectacle, and did ſo zealouſly and fervently reproach the Jeſuites with the enormity of the Action, that the Convert could hardly abſtain from Actual reſiſtance: But the Jeſuites not ſatisfied with the violence done to the Nunnes, thought it neceſſary to expell from the Abby their Superior and Confeſſor, a Fryar of the Abby of *Ceſarea*, called *F. Michael Gotz*; who being returned from *Brunſwick*, where he had been in ſearch of the Chalices belonging to this Nunnery, came timely enough to be not only a ſpectator of the Tragedy, but to bear a part in it. For having reproached the Rector of the Jeſuites to his face, for the indignity of the outrage committed againſt theſe holy Virgins, for not obeying the commands of the Jeſuites to depart the Abby; and having retyred into the Church-yard, as in ſearch of ſecurity from their violence among the dead interred there, they ordered two Souldiers,

Souldiers, who were very averſe from laying hands on the Prieſt, to throw the dice who ſhould drive him out. *This done, one of them took him and violently thruſt him out of the gate of the Monaſtery; which gave a Proteſtant Souldier of* Meclenbourg, (*moved at this lamentable ſpectacle*) occaſion to ſay, with indignation againſt the Jeſuites, *We ſuffer not Miniſters to be thus uſed in our Countrey: Behold the end of the Canonical Eſtabliſhment* (*as* Cruſius *the Jeſuite entitles it*) *of the Fathers of the Society in the Abby of Voltigerode.*

An Abbot of the Order of Ciſteaux *turns out the Jeſuites with ſhame, and re-eſtabliſhes the Nuns.*

The Abbot of *Ceſarea* Guardian of this Monaſtery, who by the Emperours Authority had eſtabliſhed there theſe Nuns according to the Edict, having received advice of this horrible proceeding, writ to F. *Lamorman* the *Jeſuite*, Confeſſor to the ſame Prince, as followeth; *I am informed of matters of great grief and trouble to me: The event will ſhew in time whether they may conduce to their good, who regard only their private intereſt and advantage: You have plaid, my Fathers, a very ſtrange part, whereof I ſend you the Relation, which being acted in the time of the paſſion of our Saviour, hath unhappily repreſented to*

us

us its image and form. But there are in it two aſtoniſhing differences: The one, that Females repreſented the perſon of Chriſt; the other, that they who aſſume the Name of Jeſus, *accompanied with their Guard of Souldiers acted not his part, but that of the Jews, who perſecuted and abuſed him*: O Society of Jeſus! *Is this the Society you have with* Jeſus? *I conjure your paternal Reverence by the bowels of our Redeemers Mercies, to cauſe reſtitution to be made of the Abbies, which the* Society *have poſſeſſed themſelves of, under colour of a pretended Ceſſion, for fear theſe Angels of Peace, according to Scripture phraſe, be obliged to continue their ſighs and their tears; if voluntary reſtitution be not ſpeedily made, we ſhall not fail of means to cauſe it to be done.* Ceſarea May 30. 1631.

To conclude, notwithſtanding the great power this *Jeſuite* had over the Emperours ſpirit; *The Order of* Ciſteaux *upon their proſecution of re-eſtabliſhment from his Imperial Majeſty obtained a ſolemn arreſt in their favour for reſtoring theſe Nuns to their Abby*; whence the *Jeſuites* were obliged to diſlodge with ſhame, as they had entred by a violent intruſion, contrary to the Civil and Canon Law, for which by the Canons they deſerved exemplary puniſhment: For the ancient Orders of St. *Benedict*, St. *Bernard*, and others needed only the Emperours authority for their re-eſtabliſhment in their proper Abbies, as Eſtates violently uſurped from them.

them by the *Lutherans*, to which the ſaid Orders had a continual and moſt unqueſtionable right of re-entry : But beſides, that the gift of this Abby which the *Jeſuites* pretended to have had from the Emperour was *Null* in it ſelf, as contrary to the Edict, and had not been obtained but by manifeſt ſurprize, as was obſerved, before the *Jeſuites* themſelves acknowledged by their Books, that the Pope only could make ſuch tranſlation of Abbies from the Ancient Orders to their *Society*; and when in the mean time they were preſſed to ſhew, that the Pope had given them this by ſome *Reſcript* or *Bull*, they had none to produce, but made an illuſory anſwer worthy of themſelves:

That the Pope had given it them by the Emperour, as if, ſayes F. Hay, *the Pope had accuſtomed to grant ſuch extraordinary favours by Secular Commiſſions of Emperours or Kings, and not by Bulls or Apoſtolick Brieves.*

The *Jeſuites* forbare not afterwards to attempt the poſſeſſion of ſeveral Abbies under the ſpecious pretence of the greater Glory of God; inſomuch that the Catholick Nobleſſe of the *Rhine* in *Weteravia* held themſelves obliged to make publick Complaints againſt their Avarice to Pope *Urban* the 8th, in theſe words; 'We 'ſee, Holy Father, to our very great aſtoniſh-'ment, that the Fathers of the *Society* of *Jeſus* 'by divers perſecutions and flatteries they uſe to

'the

'the Soveraign, Chief, and Princes of the Em-
'pire, over and above the vaſt riches they have
'gained, labour to poſſeſs themſelves of Abbies,
'Foundations, and Monaſteries, principally
'thoſe of Noble and Illuſtrious Virgins under
'divers pretexts of propagating the Faith, and
'advancing the ſalvation of Souls. They re-
preſent to him further, 'That in ſuch holy
'places as the *Jeſuites* were poſſeſſed of, pre-
'ſently all marks of the ancient duties of the
'foundations vaniſhed upon their entry, all
'works of Mercy and Charity in practice there
'before did immediately diſappear. That the
'Monaſteries being abandoned, did ſenſibly de-
'cay, and would by degrees moulder to no-
'thing, contrary to the pious intentions of the
'founders their Anceſtors; that the buildings
'were ruined and fallen to the ground: and
'that nothing remained but the Eſtates and Re-
'venues to inrich the Colledges of the *Jeſuites*
'by the ſpoils of the ancient Orders of Reli-
'gion.

So that notwithſtanding the great pride and vanity of theſe ſelf-conceited Fathers, and their contempt of the Nunneries, ſaying, 'That the 'virginity of females conſecrated to Chriſt is a 'ſolitary recluſe and lazy virginity, which 'works out only their particular ſalvation, 'whereas theirs of the *Society* is publick, active, 'imployed in preaching, and fervent with zeal

'for

'for the happineſs and beatitude of the ſouls of 'all; Their Covetouſneſs and Avarice appeared the more odious by their inſolent brags, and provoked every perſon to indignation againſt them, for having ſuch preſumptuous thoughts of their Company, as to dare to pretend that Religion was in danger of ruine, and a total deſtruction, unleſs change were made of the Holy Habitations of Religious Virgins, whoſe prayers are ſo uſeful to the States Eccleſiaſtical and Civil, into Farms for their Colledges, whoſe diſorders and irregularities are ſo notorious to the world, and pernicious to mankind.

The Famous Story

Of the Enormous Cheat upon the *Nuns* of the *Order* of St. *Ursula*, by the *Rector* of the *Jesuites* of *Metz*, in the sale of a house for their new establishment in that City: Confirmed by an arrest of the Parliament of *Metz* in 1661. a Copy whereof is here inserted.

Whereby appear the equivocations, lies, deceits, and cheating impostures practised by the said Rector against the said Nuns, though he was their director Spiritual and Temporal.

Extracted and faithfully transcribed out of the Registers of Parliament.

BEtween the *Nuns professed* and *Convent* of the *Ursulines* of this *City* of *Metz*, authorized by the *Court* to prosecute their *rights* appellantes for the *Seizures* made of the goods and revenues of the said *Monastery* the 24th and 27th *Nov.* and 19th *Jan.* last, demandants in conversion of appeal into opposition, and upon letters of form of *Rescision* and *Restitution* by them obtained in *Chancery* 29 *Dec.* last, against a certain contract of Sale of *Sept.* 7. 1649, that of ratification of *Decem.* 13. in the said year, and all other acts ensued thereon---- *of the one part*, And

And the *Rector* of the *Colledge* of the *Jesuits* of the said *City* summoned and defendant ——— } *of the other part.*

And also between *August de Montigny* Burgess of *Metz* and his *Consorts*, next kinsmen to the *Appellants*, *Demandants* by request to obtain intervention ——— } *of one part.*

And the said *Rector* defendant---- } *of the other part.*

As also between *Thomas le Blanc* Provincial of the *Jesuites*, partly by intervention ——— } *of one part.*

And the said *Nuns* defendants--- } *of the other part.*

† A law term. † *Without that the qualities shall hurt or prejudice the parties.*

COURCOL for the Appellantes and Demandantes sets forth, 'That the Suite was of a 'Contract of Sale of a house situate in this 'City of *Metz* passed by *F. Forget* then Rector 'of the Jesuites of the said City for the use of 'the *Ursuline* Nuns of *Mascon*, stipulating for a 'new establishment of the Nuns of the same or-'der to be made at *Metz* aforesaid.

That the qualities of the parties would decide the cause, it being certain that the Nuns come from *Mascon*, for the new establishment of this Monastery, were not of the Community or Nuns

Nuns of this Monaſtery; for that according to the conſtitutions of the Order, ſuch Nuns as had not made profeſſion in the new Monaſtery remained ſtill profeſt Nuns of the Monaſtery whence they came out, and whither they might return or be recalled; and the Nuns of the new Monaſtery were not obliged to retain them: ſo that neither this Monaſtery of St. *Urſula* of *Metz*, nor the Community thereof had a beginning but from the day when the firſt of the Appellantes made profeſſion there, and the Community was not accompliſhed untill there were three Nuns profeſt; that two infallible and deciſive conſequences aroſe from hence; the one, that the Appellantes who made up the true Monaſtery, having not been privy to the Contract nor ratified it, the Defendant had no Action againſt them, nor morgage on their dowers; the other, That they could not be otherwiſe anſwered than as *Minors*, who are alwayes relieveable in theſe things, they may have done to their prejudice; That judgement had been given in the like caſe for the Jeſuites of *Authun* and *Bourg* in *Breſſe*, as may appear by an Arreſt of the Parliament of *Dijon* in 1632. and by a judgement of the Preſidial of *Bourg* in *Breſſe*, whereby the Jeſuites relieved for purchaſes they had made to their prejudice, being damnified a third part thereby in the price paid above the value of the things purchaſed. That there is damage

damage ſuſtained of above two thirds; for in 1627. this houſe with another adjoyning called *Duponce* was bought at twenty ſeven thouſand *Francs Meſſines*. In 1642. the Jeſuites upon an exchange valued it but at thirty thouſand *Francs* with all the improvement and buildings they had erected, after the demoliſhing of others very conſiderable. In 1646. it was farmed at four hundred and fifty *Francs Meſſines per Ann.* In 1649. they offered it to Nuns, and a perſon of quality at twenty ſeven thouſand *Francs* of the ſame money, but they refuſed it as not worth ſo much: Yet the ſame year 1649. F. *Forget* the Rector, having been in ſeveral Cities of the Kingdom, and afterwards addreſſing himſelf to the *Urſulines* of *Maſcon* ſurprized them by ſeveral untrue ſuggeſtions, and ſold them this houſe at thirty thouſand *Liures Tourtois* currant money of *France*, which make fourſcore thouſand *Francs Meſſines*; ſo that the Nuns are damnified above two thirds; that beſides the conſideration of damage, the frauds, artifices, cheats, and falſe ſuggeſtions on which the contract was grounded, make it void and null.

This will appear by a writing of F. *Forgets* intituled *Important Aviſoes* wherein he hath deſcribed this houſe, but with many fictions and diſguiſements of the Truth, both as to its ſituation, and the conſiſtence of the buildings,

and

and promiſed ſeveral advantages which had never been, nor ever will be; and to gain the better credit, he writ, and cauſed to be written a great number of Letters to the ſaid *Urſulines*, and the late Lord Biſhop of *Maſcon*; and not content with this, he ſold the houſe according to a plat-form, and model both of the body of the lodgings, and the frontiſpiece ſigned with his hand, but found falſe upon view, and compariſon made of the houſe with the model; That he had ſold it as in good condition according to the view taken, and by him reported at *Maſcon*, which was alſo falſe. That he ſold it, as all regularly built and fit for Nuns, ſo that there was not, ſaid he, any thing unfiniſhed but the grates and windows, whereas in truth there was not one regular place, ſave the Dormitory, which was not habitable by reaſon of the ſtink and infection of the River *Seille*, and the publick Sewers; that there was no Church, no burying place, no Cloyſter; that he ſuggeſted, other Nuns would have bought it, which was not true; that the Nuns of *Maſcon* who were ſent to inſtruct the Virgins of this new Monaſtery in the rules of Religion, and their Order being accompanied with two perſons of Quality bound for *Metz* to ſee whether they had been cheated in the buying of this houſe: when they came to *Chaumont*, *F. Forget* made them believe that they could not paſs further

ther without danger of their lives, which caused their return to *Mascon*, as may appear by a letter of *F. Forgets*; yet the morrow after *F. Forget* writ another letter quite contrary to the former. Lastly, that there was so much deceit and fraud in the business, that it was evident *F. Forget* to make the Nuns of *Mascon* believe that this house cost the Jesuites more than he sold it for, suggested to them that the decree of adjudication was made to them for twenty two thousand and three hundred *Liures*, without adding *Messines*, and afterwards in his suggestions of the workmens accounts and acquittances, he made them also believe that there were improvements and buildings of above fifteen thousand *Liures Tourtois* value, which was not so, in regard that allowance being made for the buildings they had demolished, all the improvements were not worth two thousand five hundred *Liures Tourtois*. Further, *F. Forget* fearing lest the Nuns upon the place might have discovered the trick of *Liures Messines*, dexterously stipulated by the bargain of Sale, that the Evidences of their purchase of this house were not to be put into the hands of the buyers till after full payment of the whole price.

That the lapse of ten years could not be objected against the *Appellantes*, because their Community had its beginning between five and six years since: That by Evidence communicated

ted by the Defendant himself, it appeared that the Nuns of *Mascon* who remained there, had made continual complaint against the Rector of the *Jesuites* for the cheat he had put upon them. That this was carefully concealed from these in this Monastery, that the Rector of the *Jesuites* did plot and contrive by intelligence and correspondence with others to deceive the Nuns that were to make profession in this Monastery, by keeping the contract from their knowledge; That the pretended ratification of *Decemb.* 13. 1649. made by the Nuns of *Mascon* sent hither, could not hurt or prejudice the *Appellants*, who never appeared nor intermedled therein, nor had ever agree'd or ratified it: That the pretended ratification had been contrived and extorted by *F. Forget*, who was Director Spiritual and Temporal to the Nuns who came from *Mascon*, that by the reading it was evident he had digested and compiled it as he pleased. That it was visibly false in all its propositions, and could not give validity to a contract in it self fraudulent and null. That the Contract of Sale could not oblige the *Appellants* who were not privy to it, since it is not permitted for any to stipulate for a third person. That the Letters of restitution were not necessary for the *Appellants* but for a surabundance of good right they had taken them, to the end no act they could have done might be objected against them;

them; That the Defendant having already received eighteen thouſand *Livres Tournois*, it was much more than the houſe was worth; therefore he concluded, that in regard of the ſaid Letters, and in allowance thereof the parties ought to be remitted into the ſame eſtate they had before the Contracts of *Septemb.* 16. and *Decemb.* 13. 1649, and the Defendant condemned to reſtore the eighteen thouſand *Livres* by him received upon the *Appellants* offer to abandon the ſaid houſe: And in the Suit by converſion of Appeal into oppoſition, that the Seizures made at the Defendants requeſt be declared null, injurious, and wrongful; and an *Ouſterlemain* granted thereon with coſts, damages and intereſt.

DE CLOS for the parties intervenant being the Fathers, Mothers, and next Kin of the Nuns, ſaid, *It may not be thought ſtrange theſe parties intervene in the cauſe, as being of no leſs concern than the deſtruction of a Monaſtery, and tending to the famiſhing of their Children the Nuns.* That the Defendant, or *F. Forreſt* his Predeceſſor in the Office, having by a fraududent Contract ſurprized the Nuns of St. *Urſula* of *Maſcon*, had the dexterity to conceal this Contract ten or twelve years till he had apprehenſion of the letters of *Reſciſion*; that to ſecure his debt by ſufficient morgages of the Dowers, which from time to time ſhould be brought by new

Nuns into this Monaſtery, having publiſhed abroad that this houſe had been given the eight Nuns come from *Maſcon* to eſtabliſh the Monaſtery for their Dowries; he proceeded at laſt to the Seizure of all the Revenues of theſe Nuns, and had cauſed the Rents and Penſions of the Nuns and Penſioners to be ſeized to draw from them the payment of the ſum of twelve thouſand *Livres* pretended reſidue of the price of the houſe in queſtion, and nine years arrerages: That this unexpected rigour reduced the Nuns to the neceſſity of begging, contrary to the rules of their Order, and the tenour of the permiſſion of their eſtabliſhment at *Metz*, or falling again into the hands of their kindred; That the Dowries of Nuns were ſacred, and not ſubject to Commerce: That the Church tollerated no other uſe of them, than only for the Alimony of Nuns: That they could not be diverted to the payment of debts, much leſs of debts lyable to queſtion, ſecret and fraudulent as this; yet it appeared, that by the Contract of Sale of the ſaid houſe *F. Forget* had the boldneſs to ſtipulate a particular morgage to ſecure his debt upon the Nuns Dowries, who ſhould make profeſſion in this Monaſtery; and ſo the Dowries of theſe Nuns ſhould be aliened along time before their profeſſion, which cannot be judged to be other than Simony; that the monies of theſe Dowries having been ſtipulated for Alimo-

ny,

ny, could not be seized for the Defendants debt. That the new Nuns, who alone made up the Monastery, had never signed any of the Contracts made use of by the defendant against them which were alwayes kept secret; so that they were at their full liberty to accept them or not. That the Nuns of *Mascon* had been so grosly surprized in this, that they were excessively damnified. That these parties had a notable interest, and were concerned to take care that their Daughters the Nuns should not long continue in an unhealthy and infected place; therefore he concluded, *That having regard to their intervention, it would please the Court to grant the Appellants and Demandants their Fines and Conclusions.*

LE FEVRE for the Rector of the *Jesuites*, said, *That he could not admit the Appellants to be parties; that they were not qualified to sue*; that being Nuns profest of the Monastery of St. *Ursula* of *Metz* aforesaid, they were incapable to proceed at Law without their Superiour; the particulars which compose the body, having no power without their head: That all the Convent ought to have been parties, or audience denied to the particular Nuns, whose proceeding was so unjust, that they were forsaken by their Superiour; that though the Contract had been past by the *Ursulines* of *Mascon*, who were not profest of the Monastery of *Metz*:

it was good notwithstanding, for that it was passed for, and to the profit of the Monastery to be established at *Metz*: That new establishments were made no other way; that if such Contracts should not oblige houses newly established, and the Nuns that should make profession there, the Sellers should be alwayes cheated; that they should give away their estates without any assurance to receive the price for them. That the Committy of the Monastery of *Metz* begun on the day when the first Nuns sent from *Mascon* were encloystered and continued, and was increased by the profession of such as were newly received; that though the Nuns newly profest were not named in the Contract, nor had ratified it, yet they were obliged by it, as the new Monks of a Monastery are bound to pay the debts of their predecessors in the same house. That the Dowers of the new Nuns coming by acquisition to the Convent, were from thenceforth subject to the discharge of priviledged debts, as the price of the said house, which was their habitation and part of their Alimony: That the juniority they alledged could stand them in no stead, because the purchase was made with all formalities requisite, and by the Authority and Counsel of their Superiours who had contracted; and therefore the Contract must stand, otherwise no person will Contract for like establishments, nor with

Nuns.

Nuns. That the deſire of an object came as well by the ears as the eyes; ſo that it was not neceſſary the buyer ſhould ſee the thing he would buy, but it ſufficed if he knew its condition and value by the report of another: That there had not been any deceit, fraud, ſurprize, or trapan on *F. Forgets* part, who in his *Important Aviſoes* delivered nothing but what was true concerning the deſcription of this houſe: That the platforms and models of that houſe which he gave them, were true, if the places were meaſured by the foot of *Metz* according to the cuſtom of the Countrey where they were drawn: That the Nuns had the liberty to cauſe it to be viewed before they took poſſeſſion; that they had peruſed it ſix weeks, ratified the Contract, and declared it agreeable to the model received of *F. Forget* in the City of *Maſcon*, and that they had found it fair and more convenient for regularity, and the functions of their inſtitution, than they conceived or imagined at the time of the purchaſe; that if *F. Forget* had been their Director Spiritual and Temporal, it was an extraordinary favour received of him who deſerved other acknowledgements than thoſe they made, and that for this reaſon they could not annul the ratification, for otherwiſe they who intermedled with their direction, and ſhould take care of their temporalities and affairs could make no Contract with them; that

the intervention of their Parents and Kindred was precarious and uſeleſs: Therefore he concluded, that without regard to their Letters of Reſciſion and reſtitution, or to their oppoſition, the Appellants and Oppoſants ſhould loſe the benefit thereof, and pay coſts to the Defendant.

Joly was heard for the Kings Atturny Generall, and ſaid, That the buſineſs depending was of great importance, as well in reſpect of the parties conteſting, as the Grounds of the Suit: That the Court was poſſeſſed of the Cauſe by an Appeal put in by the new profeſs'd *Urſulines* of *Metz*, for ſeiſures made at the requeſt of the Jeſuites on the Goods given them by their kindred for their Dowers and alimony: And that the cauſe of the ſeizure was a contract made in 1649. with the *Urſulines* of *Miſcon*, whereof till then they had no knowledge, and were thereupon obliged to obtain Letters of Reſciſion againſt this Contract, to declare it null, by reaſon of their being damnified above a moity of the juſt price, the perſonal deceit on Father *Forgets* part; who had made the ſale, and the juniority on the Grantees part: That whereas queſtion was made in the Cauſe, touching the quality of the Demandants, as not parties capable to plead, without the aſſiſtance of their Superior, the eſtabliſhment of the quality was a thing previous

vious to the Suit, and that he was of opinion, that this objection was not conſiderable, becauſe the Appellants only were concerned in the differences now in Judgement, as well becauſe that if the Jeſuites pretenſions took place they ſhould be reduced to beggery, and ſee themſelves deprived of things given for their Dowers and Aliment, without having contracted with or known theſe ſuits to have been their Creditors, as alſo for that the Superior and other Nunnes remaining of the 8 come from *Maſcon*, to make this new eſtabliſhment, ſhould be received at any time to return into the Convent, whereof they were alwayes deemed to be part, according to the rules and conſtitutions of their Order. That which removes all obſtacles in this point, is that in all Communities Secular and Regular, when any thing hath paſt prejudicial or contrary to the Canons, Ordinances and Arreſts, there is not one particular member in the body, who hath not good ground of Appeal as for wrong; and that in ſuch caſe the aſſiſtance of the head was needleſs, for that it falls out often in ſuch occaſions, that the head is the party to be complained of. Having eſtabliſhed the quality of the partyes Appellants, with a brief ſummary explication of the fact, the parties reaſons for maintaining their pretenſions, he ſaid, It might have been wiſhed that an affair of this nature

had not appeared in publique: And that the partyes had not of themſelves been inclined to have agreed among themſelves and done one another Juſtice. That it was horrid to ſee perſons who made profeſſion of a life more perfect than other men, diſpoſed to break the ſacred tye of that holy union, which we ought to finde among the moſt Lukewarm Chriſtians; that we muſt endeavour by exact examination to ſtoppe the further oppreſſion of Juſtice and Equity, and to preſerve them from incertitude in their ſtations. To effect this, we muſt inquire whether the damages ſuſtained exceed the moity of the Juſt price, whether there were any deceit or ſurprize, whether the Appellants were Minors, and laſtly how conſiderable the Contract in queſtion might be: To ſettle the damage he ſaid, That the houſe had been bought by the *Jeſuites* by Decree for 22 thouſand 300 Livres Meſſines, every Livre twenty Groats value, which makes 12 Sols ſix Deniers Tournois, and amounted in all to 13 thouſand 935 Livres, ten Sols Tournois. That the *Jeſuites* had aſſured the *Urſulines* as well by Letters as by their *Aviſoes*, entituled *Important*, that the houſe with the improvements would come to 30 thouſand Livres, not adding Meſſines: That as to the reparations and improvements, they produced no Accompt or acquittance of the workmen who had laboured there; ſo that

it

it might be truly ſaid that they had none, or that they were ſo inconſiderable, they durſt not ſhew the juſt ſumme they amounted to. That it was true the *Jeſuites* agreed not to the value of Livres Meſſines, as before reduced to Livres Tournois, but would by this means have obſcured the buſineſs, and prevent Judgement at the hearing; but at laſt upon the Defendants Calculation by Letters, the 22 thouſand 300 Livres Meſſines were valued at no more than 16 thouſand Livres Tournois; ſo that the damage remained ſtill moſt enormous, and approached very near the moity of the juſt price. As to the fraud and deceit, it was viſible by them that *F. Forget* had great power over the *Urſulines*, who placed an intire confidence in his words and writings; ſo that it was no wonder that they gave ſo eaſily 30 thouſand Livres Tournois for a houſe which he aſſured them to be worth ſo much; which he offered to juſtifie, laying a Paper on the Table to declare the particulars, but never ſpoke to them of Livres Meſſines which was the equivocation that drew the *Urſulines* into the ſnare. That inſtead of ſhewing the Contracts and Acquittances, he ſtipulated that after payment of the purchaſe-money for the houſe, he would deliver into the Nunnes hands Extracts of all the Contracts and Evidences concerning the ſaid houſe: Further, that neither the Nunnes, nor

any perſon on their behalf had ſeen the houſe, and that there was preſented them a modell which was not agreeable to the houſe, but repreſented the houſe fairer and more convenient for Lodgings, and of greater extent than in truth it was, being 16 fadomes, two feet and three inches more than the houſe did effectually contain, as appeared by the laſt proceſs verbal of the view taken by Order of this Court. The truth is, the *Jeſuites*, to defend themſelves againſt this objection which annulled the Contract, for that it was an error in the ſubſtance and matter of the Contract, would have denyed the modell as a counterfeit thing, and not delivered by them, had it not been ſigned in two places by *Fa. Forget*; ſo that they bethought themſelves of the ſhift to ſay, that the Stair-caſes were added in the modell which are uſually left out of deſigns of Architecture, and confined themſelves at laſt to the ſole defence of ſaying, that the meaſure of the Stairs was not taken by the Kings fadom, as in truth it was, but by the fadom of that Countrey; which cauſed a greater Errour, for that the fadom of *Metz* is almoſt two foot and a half greater than the Kings. That true it was, by the foot it was leſs than that of *France*, but it was as true, that it contained ten feet, and that of *France* but ſix: As to their minority, there was no difficulty in the caſe, ſince it was inſiſted,

ſiſted, that the Nunnes newly profeſt were Minors not only in reſpect of their Age, but of their quality of Nunnes, and as members of a Community which is alwayes conſidered in minority: But againſt all thoſe reaſons, the *Jeſuites* oppoſed the preſcription of 12 years, and that it was never heard of, that a purchaſer ſhould be received to propoſe damnification, thereby to procure reſtitution of the purchaſe-money paid, or part thereof. As to the preſcription, it could not be pleaded againſt the Nunnes newly profeſt; for that they could not be eſteemed a Community till they were of the number of three, according to the Law, *Neratius at D. de verb. ſignif.* Beſides, it may be ſaid, the Community hath not yet commenced, for that they have not any adminiſtration of the affairs of the houſe, as appeared by a Letter produced by the *Jeſuites*, written by their Superior to *F. Forget*, wherein ſhe told him ſhe took exceſſive pains, to conceal from the new Nunnes the ſtate of the Houſe, and feared their care in the inquiry would quench in them the ſpirit of their vocation.

As to the reſtitution, there were ſome difficulty in it in the ſtate of his Majority, but in a Minors Caſe damnification is a ſufficient cauſe of Reſtitution: That the *Jeſuites* themſelves had been relieved in a purchaſe they

made as was obſerved by the Demandants advocate, though they were damnified but a third part: That in the laſt place it was oppoſed on the *Jeſuites* part, that the Contract was ratified five or ſix dayes after the Cloyſture of the Nunnes. But this Act was of no force, for that it was ſigned at the Grate, and by Dureſie. That the terms it contained made it ſuſpicious, for inſtead of a pure and ſimple ratification they made an Elogy of this Houſe to the Nun, who upon a viſible induction were to ſay, that they found it much fairer and more convenient than they had imagined it to have been, though in truth it be leſs commodious and ſpacious than by the modell it ought to have been. But though this Act had been drawn in the beſt form, it might be ſaid it could not any wayes oblige the new Nunnes, for that when the Act was paſt, not one of them was then received into the Monaſtery, and that ſince their Entry they had not ratified any Act: That the laſt obſervation to be made, was to conſider the validity of the Contract, which may be ſaid to be abſolutely null, for that no perſon is thereby obliged: Not the Nunnes of *Maſcon* who paſſed it, for that by an expreſs Clauſe they had ſtipulated, that they were not in any wiſe to be bound in, or lyable unto the payment of the Principal and Intereſt of ſuch ſums as might become due in purſuance of the

ſaid

ſaid Contract. Not the Nunnes newly profeſt, who were never privy to the Contract, nor ratified it afterwards, ſo that they were in *ſtatu integro*; that they were neither bound perſonally nor by reall ſecurity: That if it were objected, that the Nunnes of *Maſcon* had obliged the dowers of the new profeſt Nunnes, it were vain, ſince it would prove to be *Res inter alios acta quæ tertio nocere non debet.* So that we may obſerve an enormous damnification in this Contract, a conſiderable ſurprize, a conſtant minority, againſt which they could not preſcribe; and three nullities, whereof two might be drawn from the diſagreement of the houſe with the modell: The firſt, by reaſon of the error that occurred in the ſubſtance of the thing ſold, the other drawn from the defect of capacity and ability to contract, for that the permiſſion and Authorization of the Lord Biſhop of *Maſcon*, was grounded on the Conformity of the modell with the houſe. And for the third nullity it might be taken from the Contract which was null in it ſelf, as not effectually obliging any perſon to the execution. Therefore he was of opinion, that there was ſufficient reaſon to receive the Kindred intervenant in the Cauſe, and to do them right upon their intervention, together with the Letters of reſciſion, and allowing them to declare the contract in ſuit null and of none effect,

and

and conſequently to remitt the parties into ſuch eſtate as they had before the Contract of 1649, to convert the Appeal into oppoſition, and having done right thereon, to grant an *Ouſterlemain* to the Demandants for the things ſeized: *Courcol* was afterwards heard for the Nunnes, Demanding Diſmiſſion in the Cauſe againſt the Provincial of the *Jeſuites*, and that as to the profits, the Arreſt to be Given to binde the Provincial.

The Court *having regard to the Letters, and allowing the ſame, hath remitted, and remitts the partyes into the ſame Eſtate they were in before the Contract in queſtion, unleſs the* Jeſuites *had rather reſt ſatisfied with* 18 *thouſand Livres in full payment for the houſe; and declare their option within a month: Hath Received and receives the partyes intervenant, the Nunnes Kindred in reſpect of their intervention to Convert the Appeal into oppoſition, and having done them right therein, to grant the Demandants an Ouſterlemain for the things ſeized, without coſts. Hath granted a Diſmiſſion in the Cauſe of the Provincial of the* Jeſuites, *and for the profits hath declared, that he ſhall be bound by the preſent Arreſt.*

Signed, Bouchatd.

Given at *Metz* in Parliament,
Tueſday, *May* 10. 1661.

THE

THE Famous Banquerupt OF THE *Jesuites* of *Sevil*;

For above four hundred and fifty thousand *Ducats*, to the ruine of a multitude of persons and whole families;

As appears by the Relation inserted in the Spanish *Book, Intituled the* Theatre of Jesuitism, *pag.* 378. *And by the* MEMORIAL *presented to the King of* Spain *in person by the Creditors of the Colledge of the* Jesuites *of* Sevil *concerning this Banquerupt*:

Faithfully rendred out of a *Spanish* Copy under the hand of *John Unufre Salazar*; whereby is discovered that spirit of *Ambition*, *Avarice*, and *Iniquity* that reigns in the *Jesuites*.

See the words of the Memorial.

SIR,

JOhn Onufre de Salazar *in his Name, and the Names of other your Majesties Subjects Creditors of the Colledge of* Jesuites *of* Sevil, *commonly called*

called St. Hermenigildes, *come to proſtrate themſelves once more at your feet, to repreſent to your Clemency the lamentable effects of a banquerupt of the ſaid Colledge for above four hundred and fifty thouſand Ducats, and to deſire juſtice againſt the moſt pernicious cheat that ever was heard of, and whereof no precedent was ever ſeen in theſe Kingdomes ſince the eſtabliſhment of this Monarchy, they ſhall not be declared at large.* SIR, *With tears, and other lamentable agitations of grief and affliction, which have been the only payment, made ſo many poor Widdows, ſo many Orphans, ſo many Wives ſeparated from their Husbands, ſo many Nunnes without a Monaſtery, ſo many ruined Gentlemen, and generally ſo many perſons of ſeveral ſorts, who truſted this Religious Houſe, being in greateſt credit among all thoſe in this City, with their only ſtock, for ſubſiſtence, their Dowers, the patrimony of their Children, who now ſuſtain greater Loſſes, Impoſtures and malice, from this Houſe of Religion, than ever they imagined to avoid by quitting commerce with ſecular men. But they will content themſelves to repreſent to your Majeſty with all poſſible brevity the ſtate of this affair, omitting of purpoſe many things that appear by the Proceſs at Law, and reporting nothing diſagreeing from it, but cloſing in few words what ought to be treated at large.*

Friar *Andrew De Villar*, being the Procurator of the Colledge, imployed his thoughts to improve

improve and increaſe their eſtate, and to this effect borrowed at intereſt, upon rents and other ſecurities above 450 thouſand Ducats, whereof he made uſe to trade in *Sevil.* He imbarqued for the *Indies* ſeveral ſorts of Merchandiſes, Linnens, Iron, Saffron and Cinnamon; he built Houſes and Mills, bought Lands, Gardens and many other things. This Money he borrowed of perſons beſt affected to their Colledge, and depending moſt upon it, and of ſome others: The moſt grave Fathers of the Company aſſiſted him in this affair of borrowing, which he compaſſed to his and their ſatisfaction by his addreſs, and his good managery; being Authorized by powers received of his Superiors, which is juſtified by ſeveral Accompts ſeized in his Cuſtody, and by ſeveral Memorials and Regiſters, wherein he made mention of all.

F. Peter de Aviles Provincial of *Andaluzia*, and Rector of the Colledge, conſidering the condition of their eſtate, and deſirous to maintain this houſe in its Grandeur, and wealth, the holy zeal they have for their Greatneſs put them upon the ſearch of all means imaginable for ſucceſs in their deſigns: They found none ſo ready as to diſpoſe their affairs, ſo that their Creditors might loſe a moity of their debt, and made uſe of one of their Confidents to make the propoſal. They debated it together,

Whether

Whether it might be for their purpoſe to ſend out proceſs to their Creditors, and all the reaſons Father *Villar* repreſented to them in a Memorial produced in the ſuit depending in *Your Majeſties* Councel, *Piece* 3. *fol.* 144. could not divert them from the reſolution they had taken already, never troubling themſelves for the loſs of their credit. This appears by the Original Letter of F. *de Aviles*, produced alſo in the ſaid ſuit, *piece* 3. *fol.* 136. See here the expreſs terms of the Letter of this Provincial to the ſaid Procurator. *I have received the Memorial, wherein you ſet forth reaſons to divert us from ſending Proceſs to our Creditors, I have conſidered of them ſeriouſly, and do believe, that by prudent management of this affair, which is in our power and ordering, we ſhall remove moſt of the inconveniencies that may ariſe from it. The loſs of our credit doth not much trouble us, for that as the Proverb ſayes, What can you have more of the Cat than her skin, or the Crow than her Feathers? above fifty or at leaſt forty thouſand Ducats ſuffced not the laſt year to ſtopp the mouths of our Creditors, much leſs will ſo much be ſufficient at preſent. We have no more left that we can tell. And there is no other way to avoyd theſe Loſſes than to reduce the Intereſts to the Rents, and think of no other payment than what we are obliged to by our reall ſecurities: I have ſent*

you

you the Ratification: The Lord preſerve you, &c.

Peter de Aviles.

At Quadix, Oct. 12. 1644.

The 8 of *March*, 1645. being the day appointed for execution of what they had long before deſigned, the firſt thing they did was the Arreſting of *Villar* the Procurator of the Colledge, under pretence of an Aſſembly and Conſultation they intended to hold, and took from him all his books of Accompts, Papers and Regiſters he had in his Chamber.

The day following being *March* 9. the Provincial and Rector aſſembled all their Creditors in their houſe of profeſſion, and in preſence of the moſt conſiderable perſons, and of beſt quality in the City, who came to this Aſſembly, the Provincial declared the deſire they had to give ſatisfaction to all the world, endeavouring neverthelefs at the ſame time to perſwade them to loſe the moity of what was their due. And though they had cauſed a Notary to come, that they who could be made conſent to ſo impious a reſolution ſhould ſign it before him, there was not one perſon would do it: The ſmall hopes they ſaw of ſucceſs in their deſign, gave them cauſe the next day being the tenth of the ſame month, by means of their Rector to ſuborn a Creditor, who having accepted the Propo-

Propoſal made by the Provincial ſhould call upon the reſt of the Creditors to accept as he had done, and joyn all together to receive payment accordingly: Upon this demand a Judge Conſervator named by the Colledge, proceeds to the ſequeſtration of the Eſtate of the Colledge, but acted with ſo much partiality, and other defaults in the procedure, that he gave the Rector of the *Jeſuites* way to pay them who would receive Money, ſix millions of Maravedis, and the Conſervator himſelf paid above fourteen thouſand Ducats, and in all theſe payments made by the Rector and Conſervator, they followed the Orders given by the *F. F. Jeſuites*, and executed to their power the Provincials deſign, changing perſonal debts into real ſecurities, and treating with every one how much he would loſe.

The procuring of a *Conſervator* wholly at their devotion was of ſo much advantage to the *Jeſuites*, that by aſſuring him for recompence of a penſion of one thouſand Ducats *per annum*; they made him their Protector, who ought to have been the avenger of ſuch cheats, and criminal impoſtures. The noiſe of this Banquerupt was ſo great, and ſo ſcandalous, that all the world was amazed and ſcandalized at it, and eſpecially the Creditors who ſaw no remedy for their miſery, nor comfort for their affliction; for they who had treated with theſe Fathers

Fathers saw themselves involved in great inconveniencies for what they had quitted to them, and almost hopeless of receiving any part of the residue which the *Jesuites* were resolved to reserve to maintain the splendour of their Colledge, and to keep it up in that height of riches and lustre, wherein their other houses in *Sevil* to the number of six do flourish (*viz. The Colledges of St. Herminigilde, the Noviciate, St. Gregory, the English Colledge, the Irish Colledge, the house of profession, the Colledge de las Vacas.*)

John Onufre de Salazar, in his name, and the name of all others the Creditors had recourse to the only Sanctuary that remained, being your *Majesties Council-Royal*, whom he petitioned to apply a remedy to so great a wound, and to stop the effusion of so many of your poor subjects blood, by obliging them who had given the wound to cure it. The request he presented was so full of strong and moving Reasons, that they wrought compassion in the Council; so that they ordered the audience of *Sevil* to take cognizance of the affair, and make their report to the Council which was accordingly done, with an addition of several learned considerations in augmentation and confirmation of *Salazars* relation: Upon the report the Council gave a special Commission to the *Licentiat D. John de Santelices* Counsellour in the same Council,

Council, and then Preſident of the Audience of *Sevil*, to proceed to the ſequeſtration of all the eſtate of the Colledge, untill the Creditors were fully paid, and to make inquiry and ſearch for their goods, papers and books of account they had hid and put out of the way; a few dayes after, by vertue of this Commiſſion he ordered the Procurator of the Colledge to make ready his accounts: But the *Conſervator* refuſing notwithſtanding to quit the cognizance of the affair, the *Procurator Fiſcal* of the Audience of *Sevil* intervened in behalf, and for defence of the *Juriſdiction-Royal*, and required the *Conſervator* to decline the buſineſs, for that he was prohibited to take cognizance of it, and the cauſe to be remitted to the Judge delegated by the Council; whereupon ſeveral writings paſt on the one ſide, and the other, which coming to the knowledge of the *Procurator-General* of your Majeſties Council, he deſired, that for ſtopping this *Conſervator*, who was ſo obſtinately humourſome in his endeavours to intrude into, and retain to himſelf the judgement of this affair, That it might be declared by arreſt, that the Eſtate of the Colledge of *Jeſuites* was a lay eſtate; which was done accordingly by an arreſt of the Council of *Feb.* 5. 1647. By vertue of which arreſt your Majeſties firſt and ſecond Letters of proviſion were diſpatched, prohibiting the *Conſervator* to intermeddle in the affair,

fair, and ordering him to tranſmit all the evidences and proceſs he had into the hands of the Judge appointed by the Council: The *Conſervator* had notice of theſe Letters, but was ſo far from obeying them, that before the third Letter could be iſſued out by ordinary courſe, he declared by ſentence given at the purſuit of the *Jeſuites*, that all the Eſtate of the Colledge was Eccleſiaſtical, except only thirty thouſand Ducats: This engaged the Creditors to prove the falſity of this judgement, which they did in a year and a halfs time to their great coſts and charges, and at laſt juſtified all the eſtate of the Colledge to be ſecular, except only that of the foundation which amounted to no more than eight hundred Ducats rent.

The *Jeſuites* having failed of their deſign in this artifice, invented another which was to cauſe perſons to intervene in the ſuite, who ſhould pretend themſelves Creditors, and ſet forth falſe promiſes, and produce forged obligations. This may eaſily be made out, in that moſt of the promiſes are promiſes of the Religious brethren of the company under the names of *Seculars*, and others in favour of the *Procurator* of the Colledge under the names of *Seculars*, but ſuppoſititious and feigned, as was verified by the information exhibited by the audience of *Sevil* by order of the Council, and produced in the firſt piece of the proceſs, *Fol.* 42.

They

They made them ſign a Compromiſe, but that they acted this by indirect means, appears in that ſeventy ſix perſons who ſigned it were poor Widows and Maidens without any ſupport, and the reſt are *Jeſuites* of the ſame Colledge: But this was done on deſign only to immortalize the Suite in this affair, to retard the payment, and that in the mean time they might continue Maſters of the whole, and thereby prevent your Majeſties Council from relieving the grievances of your poor ſubjects or healing the wound the *Jeſuites* had given them in cauſing them to loſe all their eſtates. They had alſo a deſign by this diſſimulation and cheat to give their Banquerupt ſome colour of honeſty, and cover their Knavery with a plauſible pretence, as if they who are cited to appear at Law became Banquerupt after the Suite commenced: Theſe Creditors by the Compromiſe conſented to loſe proportionably ſo much of their reſpective debts, as five of them to be deputed to that purpoſe ſhould judge meet, which five are the moſt addicted to the *Jeſuites*, and moſt nearly concerned with them. And 'tis remarkable that one of them is *F. Andrew de Villar* whom they cauſed to leave the Colledge for that purpoſe, and at preſent he ſolicites ſubſcriptions to the Compromiſe and proceſs in this Court in a Secular habit: Theſe Creditors have alſo agreed, that until they have aſſigned a proviſi-

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on ſufficient for maintaining the Fathers, the Rector of the Colledge ſhall have one of the two keys of the cheſt wherein they have put all the money both of the Stock and Rents of the Creditors, and that the *Jeſuites* ſhall keep this this key till the deputies have aſſigned them three thouſand five hundred Ducats rent to be enjoyed by them, and received out of the cleareſt and beſt eſtate of the Colledge now all ſequeſtred.

Beſides this they enjoy above ſixteen hundred Ducats, which they have taken away from *Don Roderigo Barba Cabeca de Vaca* inhabitant of *Sevil* who is alſo their Creditor, for they have uſurped from him for thirty nine years, three thouſand three hundred Ducats Rent left him by *John de Monſalvo* his Uncle one of the 24 of *Sevil*, who truſted and left them by way of *Depoſitum* in hands of a *Jeſuite* of this Colledge his Confeſſor; the Fathers being content to give the ſaid *D. Roderigo* three hundred Ducats *per annum* as almes from them, becauſe he was a poor Gentleman. This is juſtified by a Book which the Licentiat *D. John de Santelices* found among other papers of the Colledge, which was intituled, *The Book of Secret Works of Piety*, wherein there was a note of inſtruction given by the Superiours in theſe terms: We muſt temporize with *De Roderick Barba Cabeca de Vaca* till the death of the Beneficiary *D. Segner de*

Velaſco, and afterwards let the gate be ſhut againſt *Roderick* as a perſon with whom we have nothing to do: Under which there follows this further inſtruction, no perſon, ſave the Procurators of the Colledge, the Rector, the Provincial and Conſultors of the Province ought to have cognizance of this Book, and the goods whereof it ſpeaks: This we learn in the three and four pieces of ſecond proceſs.

By means of theſe ſixteen hundred of *D. Roderick*s, and the three thouſand five hundred *annual* proviſion aſſigned them by the ſaid Deputies by their own Authority, without ſpeaking of other Rents, theſe Fathers are more at eaſe, and better accommodated than ever they were before the Banquerupt, and the proceſs of the Creditors; and if they gain what they pretend to, in obtaining a confirmation of this new Compromiſe ſorting ſo well to their advantage; their Colledge ſhall poſſeſs their eſtate after the Banquerupt with more aſſurance than before, unleſs, as the common ſaying is, *We ſtop the pipes that carry water to their mill.* This ought not to be ſuffered, chiefly becauſe the Council on the poſitive demand of the Creditors was poſſeſſed of the cauſe, and interpoſed their puiſſant & ſovereign authority for recovery of all this eſtate, and payment of all the Creditors; This the Judge executes who was named by the Council. And as the *Jeſuites* know well enough,

enough, that all their ſubtleties will be diſcovered if they come to be examined by the Creditors proofs, who make it appear that all the Eſtate of theſe Fathers is temporal, ſince the Revenues of benefices which are ſpiritual are an eſtate temporal, they are afraid the Council may judge accordingly; and this hath obliged them to make the deputation to the five Creditors their Confident, to try, if by colour of their not being Authors of this cheat, whereof in truth they are guilty, they may exempt themſelves from the jurisdiction of your Council, where their publick commerce, their illegal traffick, and damnable negotiations for aggrandizing their eſtate hath been already ſo clearly proved.

All this, Sir, hath need of a ſpeedy and exemplary remedy, and the Creditors hope from your Majeſties Piety and Juſtice, that they ſhall owe you, Sir, thoſe lives which the *Jeſuites* have rendred ſo troubleſome by the miſeries and neceſſities they ſee themſelves reduced to, that they eſteem it greater happineſs to loſe them, than to be obliged to live without ability to maintain themſelves in that port and rank they formerly flouriſhed in reſpectively; 'Tis poſſible they may breath again if the Judge of the Council cauſes payment to be made them, and theſe men of Religion learn at the ſame time, that they ought not under pretence of

their priviledges, and of their profeſſion to ruine their beſt friends, but content themſelves with what the Laws allow them to poſſeſs : By ſtopping the courſe of ſo dangerous a precedent, the *Jeſuites* of other Colledges and Provinces will ſee, it concerns them more to accuſtome themſelves to traſfick in prayers and ſupplications, to paſs with ſafety the Sea of the miſeries and travels of this world, where ſo many are ſhipwracked, than to apply themſelves to trade for the *Indies*, to ſend merchandizes thither, and to maintain Commerce, and get Gain prohibited by Law.

'Tis, Sir, very remarkable, and merits a particular attention, that the other Colledges of the *Jeſuites* of the Province of *Andaluzia*, owe great ſums of money to many private perſons which are no leſs conſiderable than thoſe of the houſe of *Sevil*; and they attend with impatience the reſolution of your Council, that they may do as their brethren of *Sevil* have done, if they come off well in this affair; for their thirſt to amaſs money, Sir, is ſo inſatiable, that it is believed, their houſes in both *Caſtilles* owe two millions of money for things depoſited with them in confidence of fair dealing, for monies they have borrowed, and for debts they have contracted on divers pretences.

'Tis worthy obſervation of how great ſums they defraud the Church and your Patrimony Royal,

Royal, in that neither this Colledge, nor any honſe of theirs in the Kingdome pay any tythes, Impoſts, or part of the Contributions which are levied for your Majeſty on Eccleſiaſtical Eſtates; ſo that it would be more profitable for the Church and your Majeſty, that theſe Eſtates were poſſeſſed by Secular perſons.

You cannot too much conſider and reflect upon theſe ſins, and thoſe crimes which the ruine and poverty of ſo many Widows, Maidens, and women of quality have caused; and what ſtrangers not well grounded in our Faith and Religion may ſay, to ſee an affair of this Nature paſs before the eyes of a King ſo Catholick and Juſt, and of his Council-Royal, conſiſting of perſons ſo eminently Chriſtian; beſides what may be apprehended from the deſperate reſolutions of ſo many conſiderable perſons who find themſelves ruined in honour, and their Eſtates, which they ſee in the hands of their Enemies.

Theſe poor Creditors, SIR, moſt humbly beſeech your Majeſty with tears in their eyes, that you would protect them in a Cauſe ſo worthy of your Majeſties Care, and Chriſtian Charity, ſince the Juſtice thereof doth ſo clearly appear to you; And that you will be Graciouſly pleaſed to order your Coun-

cil, that in regard of the evident malice of the *Jesuites* they would not give place for further delayes, nor permit any new incidents to be foysted into the Cause now depending, but think it sufficient that the *Jesuites* have already had eight years time to plead, and not allow them to make the Process immortal, as they vaunt they will do by their great credit: These miserable Creditors shall spend their lives, and consume these poor remains of their Estate (which these Fathers have not taken away) to prosecute this Suite, and solicite the payment of their debt, if the Judge appointed by the Council to take cognizance of this Banquerupt, and the Plaint of the Creditors will not cause payment to be made them, by dispatching the third provision, and an Act to declare, that the Estate of the *Jesuites* is not Ecclesiastical, to the end the Conservator named by the Colledge intermeddle not any further in the business, nor take any cognizance thereof, and that in the same time he vacate and annul this new and artificial deputation.

YOUR MAJESTY, SIR, shall in this do a piece of service very acceptable to God, and by this means your poor subjects the Creditors shall recover their Estates, and shall every one live in the Rank, Honour, and

and Reputation suitable to their quality, which this Banquerupt hath caused them to lose.

Signed,

John Onufre de Salazar.

THE History of this *FAMOUS BANQUERUPT* is reported by the Author of the *JESUITICK THEATRE*, pag. 378. Where the Relation agrees exactly with this Memorial, with this addition onely, that the Council prohibited the Conservator the cognizance of the affair, and ordered him to transmit all the papers to *D. John de Santelices.* By this means *de Villar* was set at liberty from the *Jesuites* prison, and secured upon bayle in the Convent of Saint *Francis*, where he made it appear to the world, that he had done nothing in all this but by order of his Superiours, whose original Letters he produced to stop the mouths of these Fathers, and silence their Calumnies, which Letters are inserted in the proceedings

at Law, and Copies of them disperſed in ſeveral places : *Villar* was affraid, that if after this he entred again among the *Jeſuites*, they might practiſe on him the Doctrine of their Father *Amy*, who allows a man of Religion to kill him who publiſhes things ſcandalous of his Order, as they had practiſed on ſeveral occaſions, and particularly on the perſon of Doctor *John D' Eſpino* whom they poyſoned three times; which is ſo notorious, that there is not a perſon in *Spain* or the *Indies*, who fears not their poyſons and violencies : This obliged *Villar* to quit the *Jeſuites* habit, and take his cloak and his ſword, and to marry in the peace and face of the Church, having firſt obtained a diſpenſation of the vowes he had made four or five times, but they were vowes for the profeſſion of *Jeſuitiſme*, to which nothing can oblige a man. Now the *Jeſuites* give out, that the Cauſe of the Banquerupt was the Knavery of *Villar* who reigns in his roguery, and triumphs, and feaſts himſelf with the ſpoils of other men. He anſwers, they lye, and refers himſelf to what appears in writing, and tells them, mens tongues ſhould be ſilent when prayers and ſuch evidences ſpeak, which is expreſt in the *Spaniſh* Proverb; *Hablen Cartas y callen barbas.*

The

The ſame Author recounts afterwards a ſtory to which this Proverb hath ſome relation, which we have rendered *verbatim* out of another *Spaniſh* Impreſſion; which ſeems more exact, and contains the matter we come next to declare.

Other Marks of the Avarice, Injuſtice and Cheats of the *Jeſuites* in the following Story, reported by the Author of the *Jeſuitique Theatre*, pag. 381. and another Printed Book in *Spaniſh*,

ENTITULED,

A Relation of the Paſſages in the ſtrange Diſcovery made by D' John De Santelices Guevara, *Councellor in the Councell Royall, of the Fraud and Cheat whereby the* Jeſuites *of the Colledge of St.* Hermenigilde *of* Sevil, *concealed and detained for above* 39 *Years, from* D. Roderick Barba Cabera de Vaca, *Inhabitant of the ſaid City, Three thouſand three hundred Ducats Rent, left him by* John de Monſalve *his Unkle, one of the* 24 † *of* Sevil, *which all that time they enjoyed to their own uſe and behoof, giving him only* 300 *Ducats yearly by way of Almes.*

† The Common-council of the City.

THE Councel Royall of *Caſtille*, having granted a Commiſſion to the *Sieur D. John De Santelics* Councellor in the ſaid Councell,

cell, and Preſident of the Audience Royall of *Sevil*, for taking cognizance of the Proceſs and cauſes of the Aſſembly of the Creditors of the *Jeſuites* of the Colledge of St. *Hermenigilde* of the ſaid City, to ſeize all the Goods and Rents of the ſaid *Jeſuites*, to ſearch for ſuch Goods as they had concealed and laid out of the way, and to recover them, and to give intire ſatisfaction to the ſaid Creditors by payment, the ſaid *Sieur D. John* cauſed all the books of Accompts, of the ſtore and Cheſt of the ſaid Colledge to be brought before him, for the better execution of what was enjoyned him. Among others he found a book intituled, *A Book of ſecret works of piety*: Reading it leaf by leaf he ſaw the manner how the Accompts were to be kept, of the imploy and diſtribution of the ſaid ſecret works of piety, ſo called becauſe the Fathers were Maſters thereof; as alſo the Accompts given by the Provincials, at their Viſitations by the Stewards or Procurators of the Colledge, all ſigned with the hands of the Provincials: There he findes written theſe very words: *We muſt temporize with* Don Roderick Barba Cabeca de Vaca, *till the death of the Beneficiary* John Segner de Velaſco, *and when he is dead ſhut the door againſt* Roderick Barba, *as a perſon we have nothing to do with.* And a little lower another advertiſement, importing, *That no perſon ought to have Cognizance of this*

Booke, nor of the Eſtate and Revenues of the Colledge, but only the Procurators, the Rector, the Provincial and Conſultors of the Province. The ſaid *Sieur D. John* having taken great notice of this Title, and the two advertiſements, and Articles of the Book cited before him the ſaid *De Villar*, formerly Procurator of the Colledge, but then in the Convent of St. *Francis*, *D. Rodrick Barba*, and the Beneficiary *John Segner de Velaſco*: And having given them their Oaths, and demanded what they could ſay to theſe Articles, and what this pious work was, they declared as followeth, and confirmed it by Oath.

'Nine and thirty years agoe, a Gentleman, 'one of the 24 of *Sevil*, called *John De Mon-'ſalve*, returned very rich from the *Indies*: 'He was not marryed, nor had any Childe, but 'a woman ſued him who pretended to be his 'Daughter, and that he had not only begot-'ten her before marriage, but that afterwards 'he privately married her mother, ſo that ſhe 'was his daughter, and could not be debarred 'from inheriting his Eſtate. *John de Monſalve* 'falling ſick of the ſickneſs, whereof he dyed, 'while this ſuit depended, for clearing his 'Conſcience ſent for a *Jeſuite* of the Colledge 'of St. *Hermenigilde*, with whom he ſettled 'what concerned his Conſcience and Teſta-'ment, and told him the Action this woman

'had

'had brought againſt him was altogether un-
'juſt, and the matter of fact ſhe had alleadged
'utterly falſe, and that he was obliged to
'diſpoſe of his Teſtament ſo, as this woman
'might not know after his death what he
'ſhould leave behind him, in Money and
'Moveables. Whereupon this Father ordered
'his Teſtament as followeth.

'*John De Monſalve* hath diſpoſed of his Im-
'moveables (which could not be concealed,
'nor conveyed out of the way) by right of
'elderſhip Heritable, and made *D. Roderick*
'*Barba Cabeta de Vaca* his Nephew heir there-
'of; and as to his Moveables and Money,
'which amounted to eighty five thouſand Du-
'cats, he made a Writing ſigned by himſelf
'and the ſaid *F.* Jeſuite his Confeſſor, where-
'by he declared he would leave the ſaid ſum by
'way of *Depoſitum* in the hands of the ſaid Fa-
'ther, that in caſe after his death judgment
'were given for him in the ſuit, or that on any
'occaſion this woman would deſiſt from her
'pretenſions, all the Eſtate he left in the *Je-*
'*ſuites* hands ſhould deſcend by right of Elder-
'ſhip, excepting only 800 Ducats *per Ann.*
'which he reſerved out of this Revenue, to be
'imployed in the marriage of a certain number
'of Maidens, in the redemption of ſuch a
'number of Captives, and to buy proviſion of
'Victuals for the Priſons for certain dayes.

'Ordain-

'Ordaining further, that if any of thoſe to 'whom this right of Elderſhip ſhould deſcend, 'had Children, thoſe works of piety ſhould 'ceaſe, but ſo as proviſion ſhould be firſt made 'for giving and founding an endowment for 'portions, ſuitable to the Condition and qua-'lity of a number of maidens to be marryed, 'and the heirs by right of elderſhip to be Pa-'trons and Adminiſtrators of this work of 'piety: Purſuant to this diſpoſal, the ſaid 'ſumme of 85 thouſand ducats, and the wri-'ting were put into the hands of the *F. Jeſuite*, 'who aſſured *Monſalve* they ſhould be uſed ac-'cording to the declarations above-mentioned.

'*John De Monſalve* being dead, his Heirs 'and Executors of his will, ſoon after agreed 'with the woman, who for ten thouſand Du-'cats of *Billon* or black Money, (a ſort of 'Baſe Coyn cry'd down) ſurceaſed her pro-'ceedings, and quitted her pretenſions. And 'the Woman within a ſhort time after dyed 'without Heirs, which had been ſufficient alone 'to end the ſuit; ſo that the *Jeſuite* was obli-'ged as the caſe ſtood, to have publiſhed the 'writing, and have paid the money to *Monſal-'ve*'s heirs: But all this was too little to in-'cline the *Jeſuites* to diſcover the Money and 'Writing, either in the life-time of this Con-'feſſor, or after his death. And thus they de-'tained for above 39 years this ſumme, out of

'which

'which they raiſed a Rent of three thouſand 'three hundred Ducats *per ann.* which they have 'enjoyed to this preſent, when Providence hath 'ſo ordered the matter, that the ſcandalous 'and lamentable Banquerupt of their Colledge 'hath cauſed the diſcovery of this particular 'Buſineſs.

The *Sieur John De Santelices* forthwith cauſed a Copy to be made of *Monſalve*'s Teſtament, and annexing it to the other Papers, Declarations and Verifications, tranſmitted them to his Majeſty and his Councell Royall of *Caſtille*, where the ſuit of the Creditors of the Bankrupt Colledge depends: See the Proceſs *No.* 3. and 60.

The Councel having ſeen all theſe pieces of Obedience, ordered they ſhould be communicated to the Attorney Generall, who gave his opinion thereof: On the other ſide *D. Roderick Cabeca* ſent a procuration to demand from the Councell a Councellor, to be named Commiſſioner, for determining this Proceſs. The Councell thereupon ſent a ſpecial Commiſſion to the *Sieur D. John de Santelices*, to take cognizance of this affair, and put the ſaid *Roderick* in poſſeſſion of this Eſtate, cauſing the *Jeſuites* to make reſtitution of the Principal Money with all the mean profits made by the uſe thereof. *D. John de Santelices* began to cauſe this to be executed, and his ſucceſſors in that Charge

Charge continue the execution to this day.

As to these words of the book of Pious works, *We must temporize with* D. Roderick Barba Cabeca de Vaca, *till the death of the Beneficiary* John Segner de Velasco *his Unkle, and when he is dead, shut the door against* Roderick *as a person we have nothing to do with.* They were inserted because the *Jesuites* gave him yearly three or four hundred Ducats, telling him that a Kinsman of his having left them the disposal of a pious work, they were very glad of the occasion to imploy it for his relief as a poor Gentleman.

And their design was, as appears by the book, to continue this Gift no longer than till the death of *John Segner de Velasco*, who was the only person privy to the whole affair, being Cousin to *John de Monsalvo*, whose life they hoped could not be long, being above fourscore years old.

'Tis to be observed as a truth made out by this secret book, that for several years they had converted these charitable works of marrying Maidens, redeeming Captives and others, into Alms bestowed on the Fathers *Of the poor little profest house of* Sevil *as they call it.*

A Jeſuite of Madrid *engages a Woman to give all her Eſtate to the Society by will, another* Jeſuite *perſwades her to give it her Heirs, and is expelled the Society for doing ſo. They deſtroy the life of another for the ſame Cauſe.*

PAge 248. the *Jeſuites* are of opinion, that no perſons deſerve Legacies better than they, which is founded on the deteſtable maxim in the laſt Paragraph of their ſecret advice, that all the Church militant together doth not ſo much good by all other Orders of Religion joyntly, as they alone doe. This ſets them a-work to procure Gifts, and ſeverely chaſtiſe ſuch as promote not that deſign, as deſtroyers of the Society; whereof you have a freſh inſtance in the following ſtory at *Madrid*.

A rich Woman, who had much Kindred in that City, fell ſick: She had for her Confeſſor a *Jeſuite*, who attended her in her weakneſs, and as a faithfull ſervant of the Company diſpoſed her to make her will in favour of the *Jeſuites*, and leave them all her Eſtate, without the leaſt thought or remembrance of perſons whom Nature did ſtrictly oblige to take care of, being her Nephews: The Confeſſor returned home overjoyed with his ſucceſs, and in ſport demanded the reward due to them that bring good newes, as thinking he had done

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an heroick Action, having gained the company ſo conſiderable an Inheritance: It ſo fell out that one of theſe Fathers illuſtriouſly deſcended, and as Noble in Diſpoſition as blood, was moved at this impudence, and deſiring to undoe what the other had done, went to the ſick womans houſe at a time when the Confeſſor was abſent, his habit procured him entrance, which had been denyed to one of another Order; for 'tis a Maxim of the *Jeſuites* not to admit any of another Religious Order to the ſick they viſit, for fear they ſhould reverſe what they have contrived. This good *Jeſuite* brought a Notary with him, and repreſented to this woman, that in the condition ſhe was in, ſhe was more obliged to ſatisfie the duties of Nature than devotion, and ſo engaged her to revoke her Teſtament, and all the Legacies ſhe had given the *Society*, and to leave her eſtate to her lawful heirs: The woman died, and the Confeſſor made himſelf maſter of the houſe, and all the keys; he cauſed the Teſtament to be opened, whereby it appeared that ſhe made the *Jeſuites* ſole heirs of all her eſtate: But as the *Jeſuite* pleaſed himſelf in being Maſter of this inheritance, and having compaſſed his deſigns, and behaved himſelf with great haughtineſs towards the Nephews of the woman, thinking to make them dance attendance in waiting his leaſure for an inconſiderable Legacy

gacy their Aunt had left them, the Chief of the Nephews preſented them the Codicil, took from the *Jeſuites* the keys of the houſe, and drove them all out.

The *Jeſuites* made narrow ſearch for the Author of this treaſon, and having found him to be the Father of whom we have ſpoken, the morrow after they put a billet under his napkin, commanding him to retire, for that the Company had no more need of him; he went to proſtrate himſelf at the feet of his Catholick Majeſty, to whom he related the ſtory, and was received into his protection, where he was ſafe from the fury of the *Jeſuites*.

There is another Domeſtick example of this kind in the perſon of Father *Ximenes*, whoſe life the *Jeſuites* of the profeſt houſe of *Madrid* deſtroyed in 1633. for that being Confeſſor to a widow he had not adviſed her to give them her eſtate.

The Jeſuites *of* Madrid *Expel a Smiths Son from their Society, but retain his money, which the Smith dexterouſly recovers.*

P. 66. A Smith at *Madrid* placed his Son among the *Jeſuites*, and had him admitted for two thouſand Ducats, though the *Jeſuites* habit commonly coſts more; but after a ſhort time they judged this young man not proper for them,

them, as wanting the addreſs and fineneſs neceſſary for their profeſſion, and ſtript him of his habit; he returns home to his Father, who went preſently to the *Jeſuites* and ſummoned them to perform the Contract he had made with them, for the reception of his Son; but when they refuſed to give ear to him, he ſued them at law for his two thouſand Ducats which they were obliged to reſtore, as having not ſatisfied the conditions on which they received them: They had credit enough to obtain ſentence againſt the Smith, who ſeeing himſelf deprived of the money his Sons Habit had coſt him, reſolved to make that whereby he had loſt his money to regain it, and that the *Jeſuites* Habit which had coſt him ſo much ſhould be worth him ſomething: So the next day he habited his Son like a *Jeſuite*, and made him work and beat the Anvil that day, and after in the Robe and Hood of a *Jeſuite*; this gave the people notice of the *Jeſuites* cheat, who being mocked publickly for what they had done to the poor man and his Son, were at laſt aſhamed of it, and reſtored him his money, which made him ſtrip his Son of their Habit.

A Je-

A Jesuite of Granada *gives two contrary advices, but would not sign the one of them by reason of a Maxime of the Society to the contrary.*

P. 121. *Don Lewys Lasso de Vega* being Steward of *Granada*, the King demanded a Contribution from the City; an Assembly was called and divided in Opinion, and every one consulted persons of learning, and fearing God, who might give them advice most profitable in their judgement for the good of the City: Some of either part went to advise with *F. Marmol* the *Jesuite*, then Divinity-professor at *Granada*, and afterwards Rector of the Colledge of St. *Hermenigilde* at *Sevil*, in whose time, and by whose Council they made that memorable Banquerupt. The Answers this Father gave were suited to the desires of those who consulted him, whether to grant or refuse the Contribution, equally telling the one and the other that it would be a mortal sin for the one to grant, and the others to refuse it: Those who were for granting it, demanded of Father *Marmol* his Opinion in writing to shew it to the Assembly that the Concession was Just, which the *Jesuite* fraudly gave them and signed it: Those who were against the Kings demand, seeing *F. Marmol* so strongly of their Opinion, demanded also his sentiment under his hand, to let the Assembly

Assembly see they had advised with him to purpose. But he made them answer, it was not the custome of the *Society* to sign Advices that were not pleasing to Kings and Princes: This I know by the relation of one of them who consulted him:

The Jesuites *driven out of Malta for their insatiable Avarice, and an abominable Crime.*

P. 250. 'Tis certain, that 'tis not ordinary to expell whole Communities for the fault of one particular, and that persons of wisdome and judgement, as those who govern Kingdoms and Republicks punish not a whole Order of Religion for the miscarriage of one Fryar. This may assure us, that the *Jesuites* having been driven away from several parts, it was not for the fault of some particular person, but for that of the whole body, and the chiefs who govern it.

In 1643 or 1644. they were expelled *Malta* on this occasion.

They entred this Island with intention to make themselves Masters of the whole Order of St. *John* Resident there; To gain credit with the Knights, they thought it their duty to charge themselves with the instruction and education of the young Knights brought up there. The Grand Master of the Order gave them

them a Houſe, and Revenue ſufficient to entertain them with honour. The Iſle of *Malta* is of a rocky ſoyle and barren throughout, inſomuch, that an inhabitant of the City cannot have a Garden without fetching earth from *Sicily* in the Gallies. All the victuals they have comes by Sea; and Corn, (whereof the Merchants make commonly great gains) is very dear there. The *Jeſuites* carried by their naturall inclination to traffick, entred into this Commerce to the great prejudice of the Iſland; they cauſed a great quantity of Corn to be imported from *Sicily*, which they locked up till they ſaw the people threatned with Famine, and in very great want, intending to ſell it then at exceſſive rates. The Iſle was in time ſore preſſed with Famine, and little corn remaining in the Publick Granaries, or in thoſe of private men; the Gallies of *Biſerte*, and other Veſſels of *Turkey* blocked up their harbours, were Lords of the Sea, and took all the Merchants Veſſels that ſayled, ſo that there was no hope of relief from *Sicily*: The *Jeſuites* ſeeing this extremity, were careful not to declare that they had in their Granary about five thouſand buſhels of Corn to be ſold, fearing, that if the Grand Maſter came to know it, he would oblige them to part with it at cheap rates without any profit. This made them think it fitter for their purpoſe to diſſemble and make themſelve

ſelves of the number of thoſe who were in want : They went to the Great Maſter, and told him they were in extream neceſſity, and had paſſed the day before without a bit of bread, having none of their own, nor knowing where to buy any : The Grand Maſter who pittied and loved them, ordered ſome buſhels to be given them of that little quantity of Corn that remained. Some of the moſt conſiderable Knights would have ſtopped his Liberality, and prevented the Gift, telling him they were informed by perſons who knew it very well, that the *Jeſuites* had Corn ſufficient to nouriſh the whole Iſland for ſeveral months; but the Grand Maſter regarded them not, but believed it the diſcourſe of paſſionate perſons ill affected to the *Jeſuites*.

There happened at the ſame time a thing which the Author deſcribes at large, but ſo horrible in all its circumſtances, that I thought fit to paſs it over in ſilence, and content my ſelf with ſaying, that it was a crime ſo abominable, that it provoked all the Knights to puniſh *F. Caſſiata* the *Jeſuite* who was Author of it, in a manner proportioned to his fault, and afterwards clap'd him on board a Feluca with all his Companions, and ſent them for *Sicily*.

The Colledge was preſently ſearched, and a Granary found, containing Corn ſufficient to maintain the whole City a long time. The Grand

Grand Maſter having heard the diſorder committed by the Knights in a place he looked upon as a Sanctuary, came to the remedy when it was too late; they ſhewed him Granaries full of wheat, and diſabuſed him in letting him ſee the truth of what they had affirmed awhile before. He approved of what they had done, and made uſe of the Corn they found to relieve the preſent neceſſity. I will not at preſent inſiſt on the ſtory of *Caſſiaita*, but obſerve that the avarice of the *Jeſuites* was the cauſe of their expulſion, for they kept their Corn when the people were in want, and had no compaſſion for the publick neceſſity, but preferred their intereſt before the good of the Iſland.

The Book of Parſons the Jeſuite *to make himſelf Maſter of all the Eccleſiaſtical Eſtates of* England.

P. 242. *Parſons* the *Jeſuite* publiſhed heretofore in *England*, a Book Intituled, *The Reformation of England*, wherein having obſerved ſeveral faults and defects in the Councel of *Trent*, he concludes with this ſaying, that if *England* ever returned to the *Romiſh Religion*, it muſt be reduced to the form of the Primitive Church, by putting all Eccleſiaſtical Eſtates in common, and that the care of that Church muſt be given to ſeven diſcreet perſons of the

Society to distribute the said Estates as they shall think fit: And for a mark of the *Jesuites* blinded self-love, he sayes, that no Fryar of of any other order must be permitted to pass into *England*, and adds, that for five years at least the Pope must not present to any benefice, but refer himself wholly in that particular to those seven Sages of the Company. Thus they make nothing of ruining the Church, provided it may conduce to make them Masters of all.

The Jesuites *in preaching the Gospel at* Japan *sow Seditions, and dispose the people to War, and are persecuted and chased away as Cheats and Impostors.*

Pag. 310. Their cares are confined to their interesses; and to promote them, they raise troubles and Warr, as Father *Diego Collado* the *Dominican* hath well observed in a Memorial he presented to the Councell Royall of the *Indies*, *Decemb.* 17. 1633. where in the third Paragraph he hath these expressions: *The Japanois were perswaded ever since* 1565. *that wherever the Preachers of the Gospel should come, they would ruine all by Warres and Seditions.* But we are to take notice, that to that time and afterwards till 1593. they saw no other Preachers but *Jesuites.*

This Fryar speaks not this of himself, but hath

hath taken the words out of the General History of *Japan* printed at *Alcala* in 1601. which the Author *Lewys Gusman* the *Jesuite*, sayes, He had gathered out of Relations of certain truth, or ocular testimonies: The same Author, *Cap.* 3. *Lib.* 2. reports the persecution raised against them by the Emperour of *Japan*, and the cause alledged by the Emperour to have been, that the *Jesuites* were Cheats and Impostures who made pretence of preaching salvation, came to raise the people, and plot some treason against him, and the Kings of *Japan*; and that had he not taken heed of them, they had long since deceived him as they had done many other Kings and Princes; so that in six years they had discovered the end they had in preaching the Gospel, and made it appear to have been the destruction of Princes.

It cannot be said the Emperour did this out of hatred to the *Christan Faith*, who gave permission in writing in 1593. to the Order of St. *Francis* to enter his Empire, to found there Churches, Hospitals and Convents, and appear publickly in their poor habit: All which notwithstanding the persecution continued against the *Society*, who had but one Church left at *Nangazaqui* a Port town, and a place of great Commerce. This Church the Emperour permitted to stand, because of some *Jesuites* Inhabitants there who took care of merchandizes,

one of whom named *John Roderick* was the Emperours Interpreter: This shews how far the *Jesuites* were engaged in trade, that some of them were necessary to be left to uphold it when the rest were expelled; and that they were not chased away for their Faith, since the the Order of St. *Francis*, who laboured more effectually the Conversion of Infidels, were admitted the same time; but for the horror and detestation of the *Japanois* conceived against them for their double dealing and falsehood.

The Avarice and Ambition of the Jesuites *cause the destruction of two Christian Kings of* Japan: *Their Treason against the King of* Omura, *makes the Ministers of the Gospel to be accounted Traytors.*

P. 311. I could not in silence pass by two cruel Treasons which the Ambition of the *Jesuites* produced in these Countries by policies most repugnant to the maximes of Christianity. The King of *Omura* received the Christian Faith with very great devotion, and for that reason, and because he reputed the *Jesuites* Ministers of the Gospel favoured and protected them in his Realm. *Nangazaqui* is one of the principal Cities there, and capable to enrich all the Countrey, being a Port well frequented, as we hinted before. The *Jesuites* thought to draw

draw more advantages to themselves from another person whom they designed to make Master of a Port so considerable, though not without the breach of all the Laws of Fidelity due to a Catholick King their friend. They went to the Emperour, and represented to him the conveniencies of the Port, the various Merchandizes brought thither, the commodiousness of its situation for security of his Vessels, and at last assured him, that as a Soveraign Lord he might take it away from the King of *Omura*, giving him something else equivalent to it. The Emperour followed their advice, and took away the Port from the King of *Omura*, but as soon as he had done it he banished the *Jesuites* from all parts of that Kingdom, saying, with much wisdom, *That having betrayed their Benefactor, they would with more reason betray him, the Emperour who had far less obliged them than the King of* Omura. Thus they lost the amity of the King, and gained not that of the Emperour they affected, but left the Ministers of the Gospel the reputation of being Traytors. This hath been assured upon the oaths of above fifty Christian villages in a Memorial presented originally to his Catholick Majesty in his Councel of the *Indies*, and to the Pope in the Congregation *de Propaganda fide*.

A Miſchievous Counſel given the King of Arima, *which coſt him his life, and cauſed a bloody perſecution againſt the Chriſtians.*

P. 312. There happened another thing equally ſtrange to the King of *Arima* a *Chriſtian* and great *Benefactor* to the *Jeſuites*, whoſe Seminaries and Colledges flouriſhed in his Realm. They put a chimera into the head of this Prince, and perſwaded him to demand of the Emperour the reſtitution of ſome Lands which his Predeceſſors had loſt by war. The *Jeſuites* deſign in this was to enlarge their Power by extending the Dominions of the King of *Arima* their friend beyond the ordinary limits; to attain their deſires, they made uſe of a man who was intirely at their devotion; his name *Dayfaqui* a Secretary to one of the Emperours Miniſters; but though they gained him to their ſide, he forbore not to diſcover the whole intrigue which coſt the lives of the one and the other; for the Emperour cauſed the King to be beheaded, and *Dayfaqui* burnt, and *Morejon* the *Jeſuite* eſcaped but narrowly the ſame flames. This King is charged with the killing of a Son he had by a former wife, to make way for the ſucceſſion of one by a ſecond wife, as a perſon from whom the *Jeſuites* hoped more favour in his Reign than they could expect from the other.

ther. The Emperour hereupon conceived a very ill opinion of our Religion, and its Miniſters, for that all who acted in this Tragedy were Fryars or *Chriſtians*; and this moved him to the ſecond perſecution, which was much more bloody than the former. He chaſed away all Fryars from his Empire, ſo that the Converſion of this people was extreamly obſtructed by the ill Counſels and Flatteries of the *Jeſuites*. Is not the Ambition of the *Jeſuites* very ſtrange, and their flattery a horrible thing, who to extend their Dominion, and pleaſe the King of *Arima*, though they were ſetled in very good condition propoſed to him the deſign of reentring theſe Lands his Predeceſſors had poſſeſſed, though then in the hands of another Maſter?

In a Contribution made by all the Religious Orders of Spain *the* Jeſuites *give three advices inſtead of money.*

P. 392. The King of *Spain* wanting monies at the beginning of the War with *France*, demanded of all the Orders of Religion a ſuccour by way of Contribution; The Collectors applyed themſelves preſently to the *Jeſuites*, not doubting but they who were Labourers, Burgers, Uſurers, Bankers, Merchants, Mint-men, Exchangers, Victuallers, Intelligencers, Emiſſa-

ries into *China*, Legatees and executors of Teſtaments throughout the world, would on this occaſion make appear to the world their affection for the publick good, and their Power, and would give the King a conſiderable ſum to help him out of the great ſtraits he was in. The Fathers anſwered them who made the propoſal, that when they had demanded the Contributions of other Religious Orders the *Society* would give as much as they who gave moſt, yea as much as they all ſhould give together: The Commiſſioners made uſe of this anſwer of the *Jeſuites* to make the greater inſtance to other Orders, and perſwaded ſome to contribute beyond their ability.

After this they returned to the *Jeſuites*, and required them to perform their promiſe, the *Jeſuites* anſwered they would give his Majeſty three Advices, by means whereof his Majeſty might gather above twelve millions of money. This made the *Conde D' Olivarez* look about him, who thought he had already ſufficient to remedy the preſſing neceſſities of the State, and was very inquiſitive for the Counſels of the *Jeſuites* which they gave him.

The firſt was, That if the King would give them all the Chairs of Profeſſors in the Univerſities of the Kingdom, they would not deſire any Salary for their Lectures; but his Majeſty might impropriate or ſell the Salaries of the Pro-

Profeſſors which amount yearly to above four hundred thouſand Ducats, and were worth to be ſold above eight Millions.

The ſecond, That the King ſhould prevail with the Pope to reduce the breviary to a third part of what it is; when this ſhould be obtained, they would print Breviaries and Diurnals of the new model to be uſed; but that they who would make uſe of them ſhould pay in acknowledgement of the pleaſure they had done them in abridging their Office ten Ducats for every Breviary, and five for every Diurnal, as every Clergy-man payes yearly four Rials for his Bull of permiſſion to eat white meat in Lent: By the calculation they made, the profits of this exceeded the former.

The third, That whereas they were not permitted by the rules of their Order to receive money for their Maſſes, his Majeſty ſhould take all the money of the Eccleſiaſtical Fraternities of *Spain* and the *Indies*, and oblige them to ſay Maſs *Gratis* as the Jeſuites.

'Tis evident by theſe three Advices that the Jeſuites aimed only at their convenience and intereſt, and to expreſs their hatred againſt other Religious Orders under pretence of doing the King ſervice. The execution of the firſt Advice was attempted, but the Univerſities made a generous oppoſition; and *F. Baſle Ponce de Leon* Profeſſor of the evening Lecture in the

University of *Salamanca* composed a learned *Memoire* which I have seen in the hands of Doctor *D. Michael John de Vimbodi* Secretary to his Eminence the Cardinal *Spinola* then Arch-Bishop of *Granada*; wherein he convinced the *Jesuites* of all manner of Heresies, and concluded that it was their intention to possess themselves of all the Chairs of Professors, that they might discard all men of Religion, and afterwards establish their pernicious maximes without contradiction. The Pope would not enter upon the second and third expedient, but said, that the iniquity of our times should incline us rather to augment than diminish our prayers. And as for the Almes for Masses they would be of use to maintain poor Priests and poor Fryars. But the *Jesuites* gave the King nothing.

The Jesuites *of the* Indies *alwayes for the Governours against the Bishops: they persecute the Archbishop of St.* Foy: *Absolve those he had excommunicated, and teach there are two Gods.*

P. 260. *Don Bernardin de Almansa* a very holy man, being chosen Archbishop of St. *Foy* of *Bogera* in 1633. went thither to take possession of the Dignity. *D. Sancho Giron* President of the Audience, and Captain Generall of the new Kingdom, sent him two *Jesuites*, *John Baptista Colnchini*, and *Sebastian Morillo* as Embassadours:

baſſadours: The deſign of the Embaſſy was to perſwade the good Biſhop to make ſubmiſſions to the Governour, utterly unworthy of the Character he bore. The Prelate would not conſent, but having taken poſſeſſion of his See, did vigorouſly defend the rights of the Biſhoprick againſt the incroachments of the inſulting Governour, whom he excommunicated, and his Officers, for having Arreſted thoſe workmen who were guilty of no crime, but labouring in the Church, and preaching the Goſpel: The Governour and his Officers being declared excommunicate by Papers publiquely affixed, the Jeſuite *Sebaſtian Morello*, whom we mentioned before, had the inſolence to tell the Governour, He ought not to be troubled for theſe Excommunications from which he would forthwith abſolve him on the place, ſaying, the Society had the priviledge to do ſo. This was the occaſion of very great ſcandall, and induced the Governour by advice of the *Jeſuites*, to name a Judge Conſervator againſt the Archbiſhop: And theſe Fathers in the mean time lodg'd ſecure and Regal'd in their Colledge: The Dean of the Church of St. *Foy*, found means to take away this Judge Conſervator, and put him in Priſon in the Arch-biſhops houſe. But the *Jeſuites* came in Arms to the Priſon, broke down the walls, and took out the Judge, and led him back to their Colledge.

To recount all the paſſages in this rencounter, would ſwell up the ſtory to a very great length. But they are ſet forth at large with all the inſolences of the *Jeſuites*, in the 4th Chapter, and ſo to the 11th of the life of this Archbiſhop, written by the Batchelor *D. Pedro de Solis*, and *Valencenela*, where is alſo deſcribed the miſerable end of ſome *Jeſuites* who did more ſignally abuſe the holy man: his words are theſe. Though the Fathers of the Society, who aſſiſted the Governour againſt the Archbiſhop, changed their habitation in going to *Quito*, yet they could not eſcape the chaſtiſement of God, for one was killed by a Mule, on which they carryed him into the Town, between two ſacks of Chaffe; another dyed at *Tunia*, a third of the Plague in the Port of *Onda*, and was buryed in a deep pit with his Books and his baggage, and a fourth became diſtracted at *Popayan*.

Father *D. Bruno de Valencuela* a *Chartreus*, known to me at *Paular*, is Brother to this *Pedro De Solis*, and hath in his cuſtody a Manuſcript of the life of this holy Archbiſhop: But when he ſpeaks of the difference between this Prelate and the Jeſuites, he relates matters of ſo much amazement, that they would be incredible, but that the ſanctity and vertue of the Author, who was an ocular witneſs of them, doth warrant the truth thereof, and render it unqueſtionable: Among other things he tells us, the

the Jeſuites taught the *Indians*, That there were two Gods, one of the Poor, and another of the Rich; that this was farr more powerfull than the other; that the ArchBiſhop ſerved the former, and the Governour the latter. He reports other like things taught by a whole Colledge, which being eſtabliſhed for the inſtruction of Youth, ſhews by theſe pernicious maxims, that the Society aims at nothing but to uphold it ſelf by credit with men of power, and affects a ſtrict alliance and union with them, ſo that it appears an extraordinary thing to ſee a Vice-roy or Governour in the *Indies* not engaged in their Intereſts, which is the cauſe of their chaſing Biſhops from their Sees, and dragging them before all the Secular Tribunals.

Don Mattheo De Caſtro *Biſhop in the* Eaſt-Indies *ill uſed, and ſlighted by the* Jeſuites, *who made him goe three times to* Rome, *and jeared at the Bulls and Cenſures he brought thence.*

Pag. 281. they declared a contempt parallel to the former, though not in their Actions yet in their intentions and writings againſt *D. Matthew De Caſtro* Biſhop in the *Eaſt-Indies*, who being a *Braman* by Nation, was conſecrated by Pope *Urban* 8th, and ſent to make miſſions into the Kingdom of *Idabria*. This good

Prelate

Prelate did that which neither the Archbiſhop of *Goa*, nor all the Orders of Religion were able to effect, either by Intreaties or Gifts, in 140 years, which was to obtain leave from the *Mooriſh* King to build Houſes and Churches throughout all his Kingdom: But the Jeſuites ſo miſuſed this poor Biſhop, that they forced him to break the courſe of his miſſion, and to make three journeys with very great difficulties to *Rome*, where Fa. *John Baptiſta de Morales* of the Order of St. *Dominique*, and Miſſionary of *China*, left him in 1645. labouring againſt his Enemies who hated and treated him with great ſlights and Contempt: This *F. Morales* hath a Letter written by a Jeſuite to his *Provincial*, wherein are theſe words: *There is come hither a pitifull Negro for Biſhop, but is gone among the* Moors, *becauſe he loves not to live among the* Portugueſe: *'Tis a ſhame for the Nation, that ſuch a man ſhould become a Biſhop*: The Fryar addes, he found this poor Biſhop on his bed ſick, for the contempts and ill uſage of the Jeſuites; that he ſtay'd with him a month to comfort him, that he ſolicited his buſineſs at the Congregation *De propaganda fide*, and having obtained all neceſſary diſpatches, he went in perſon to ſee them executed: But the Jeſuites mocked at all that was done, and would not alter their conduct for any Bulls or Cenſures.

This

This ſtory may inform how ſincere and candid they are in their expreſſions: for ſpeaking of a Biſhop, they ſay, He is gone among the *Moors*; that is in their Language, *turned Infidel* again, whereas he went thither for Converſion of Souls. And this may ſerve for an inſtance of their zeal, who uſe in this manner thoſe who employ themſelves to propagate the faith, and in their writings to their ſuperiors, make it their buſineſs to ſlander the Biſhops.

The Ambition and Tyranny of the Jeſuites *in the foundation and adminiſtration of the* Iriſh Colledges *in Spain.*

P. 294. The Jeſuites expreſt zeal for the faith when they perſwaded the King of *Spain*, and ſeveral Lords to contribute to the foundation of Colledges for the *Iriſh*, for education of their Youth, who came into *Spain*, and to render them capable at their return to do their Countrey men ſervice; but this was the Cloak only to their intentions and deſigns, to make themſelves more powerfull, in being Maſters of thoſe Colledges and their Revenues. The Receipt doth alwayes much exceed the expence, yet they complain ſtill, and treat thoſe poor Scholars ſo ill, and with ſuch ſcorn, though ſome of them be Prieſts, that they ſeem to be their ſlaves:

ſlaves: And when they demand neceſſaries, the Jeſuites retrench their Penſions, and ſometimes the Rectors and Coadjutors beat them and miſuſe them, that they are obliged to make defence. They ſerve themſelves of them as their Grounds, and while they fare daintily upon Eſtates, whereof they have only the adminiſtration by right, they give to the owners but a poor piece of Beef as the moſt ſplendid entertainment: Theſe poor ſtrangers have preſented to his Majeſty a Memoriall containing five Articles, wherein they repreſent the ill uſage of theſe tyrants, the domination they exerciſe over them, and how they do publiquely rifle their Eſtates.

A ſuccinct Abridgement of the Relation of the perſecution raiſed by the Jeſuites, *againſt* Don Tray Hernando Guerrero *Archbiſhop* of Manille *in the* Philippines, *written in* Spaniſh *by a Nephew of the Archbiſhops.*

Don Hernando Guerrero Archbiſhop of *Manille* in the *Philippine* Iſlands, having called an Aſſembly of the Superiours of Religious Houſes, and other learned perſons of greateſt repute in his Archiepiſcopal City, to conſult them about a ſcruple of Conſcience, which was that the Fathers of the Company of *Jeſus* in that Countrey, preached and heard Confeſſions without

without permiſſion from the Ordinary, the reſolution of the Aſſembly after ſeveral meetings was, That it was the Archbiſhops duty to demand of the ſaid Fathers, what permiſſion they had to exerciſe thoſe Functions which he did, but had no other Anſwer, but that they had Priviledges: The Archbiſhop not ſatisfied with this, endeavoured by way of right and legal purſuit to oblige them to ſhew by what power they exerciſed this juriſdiction, by Declaring the permiſſions or priviledges they pretended to: But they were ſo far from giving him ſatisfaction, that they named a Canon which had a Dignity in the Church of *Manille*, but the Archbiſhops enemy, to be their Conſervator. This Conſervator proceeded againſt the Archbiſhop, encouraged by the favourable occaſion he had from the ſpleen of the Governour *Don Sebaſtian Hurtado de Coryneva* againſt the Archbiſhop, for having refuſed to give the *Jeſuites* a Houſe and Garden of pleaſure belonging to the Archbiſhoprick, and of the Gift of the *Auguſtine* Fryars, who beſtowed it for a place of retreat and repoſe for the Archbiſhops: And becauſe this Houſe was very convenient for the Fathers of the Society, and that the Governour was their particular friend, as his Confeſſors and Councellors, they aſſembled together, and reſolved to chaſe away the Archbiſhop. The Governour willing

to

to execute this resolution, sate President of the Audience, without the assistance of any but a single Councellor, who was found dead on the morrow without Confession. The Archbishop demanded leave to make his defence, but the Governour instead of hearing him, being animated by the *Jesuites*, resolved by their advice to execute upon the place the banishment of the Archbishop: All the Religious Communities having been informed, that the Ministers of Justice were gone to the Archbishoprick, resorted to their Prelate, and with their Tapers in their hands advised the Archbishop to put on his Pontifical habit, to stay in the Chappell, and hold the Eucharist in his hand, to serve him as a Buckler against the Governours tyranny, and the violence of the *Jesuites*: The Governour having intelligence of what passed, commanded Souldiers forthwith to march away with Matches lighted, and their Muskets cocked, to cause all the Fryars to depart the Chappell, and leave the Archbishop there alone. And when the Provincials, the Commissaries, the Priors and Wardens, had answered the Souldiers, that they were there to pay their respects to the holy Sacrament, the Governour gave the Souldiers new Orders, on pain of death, to execute his Commands, and dragg them by force out of the Chappell: The Souldiers obeyed him, driving out and dragging away all the

the Fryars thence; and though ſome of the moſt ancient and venerable amongſt them, in hope to preſerve themſelves from their violence, covered themſelves with the Archbiſhops Pontifical habit; the Souldiers had no reſpect for thoſe Ornaments, but furiouſly laying hold on them who had wrapt themſelves therein, they dragged away the Archbiſhop, who holding the holy Pix in his hands fell in the crowd, and wounded himſelf in the face. So the Prelate remained alone, but having five hundred Souldiers left about him to ſeize his perſon as ſoon as he ſhould quit the H. Sacrament. In the mean time one of the Souldiers conſidering the violence uſed to make them keep him there, and that they muſt on pain of death execute the Governours Orders, drew his ſword, and falling upon it, ſaid, *He had rather dye by his own hands, than ſee ſuch enormities among Chriſtians.*

The Arch-Biſhop having continued ſo long in his pontifical habit, found himſelf ſo weakned by reaſon of his great age, and that he had taken no food that yielding at laſt to wearineſs and neceſſity, and in complyance with the Advice of the wiſeſt of the Fryars, who ſignified to him that if he died in that manner his Conſcience would charge him with it as an offence; he laid by the Holy Sacrament, and was preſently carried away out of the City in a Coach by the Sergeant Major and Souldiers,

and

and put into a little pittiful bark unprovided of all things, without permitting any *Christian* to give him any nouriſhment, or any of his domeſticks to accompany him, but was conducted by five Souldiers whom they gave him for his Guard into a poor deſart Iſland where he had not as much as a Cabin for ſhelter.

And when in all this time Divine Service was not ſaid in any part of the City, by reaſon of a ſolemn interdict, which all the Fryars obſerved with the reſpect and ſentiments they were obliged to expreſs, the *Jeſuites* only kept their Churches open, preached, confeſſed and ſaid Maſs there, and went to ſay Maſs in the Governours houſe, to whom they adminiſtred the Sacraments.

They took from the Arch-Biſhop the Government of the Dioceſs, and gave it another by order of the Judge Conſervator and the *Jeſuites*, till the Arch-Biſhop was re-eſtabliſhed, which hapned after they had ſeized all his Goods, and ſold them by Out-cry even to his Croſs to ſatisfie ſeveral fines, and pecuniary pains, to which they had condemned him. The people having with great inſtance demanded his reſtoration, had it granted, but not before the Fathers of the Company had fulfilled their deſires by means of the Governour.

The

The Arch-Biſhop ſent two Fryars, the one to *Rome*, and the other to *Madrid*, to inform the *Pope* and his *Catholick Majeſty* of the Enormities committed againſt him, and the exceſs of his ſufferings: They arrived accordingly having paſſed the ſtreights of *Magellan* in a veſſel of the Hereticks, but hired and equipped by the Merchants of *Manille* out of love to their Paſtor.

Not long after theſe paſſages the Sergant Major, who had taken the Arch-Biſhop being carried in a chair, for that he was very old, the people fell upon him in the place, and ſo buffeted him with their fiſts, that he died without Confeſſion upon the place.

An Extract of a Letter from Madrid *of* July 8. 1653. *whereby is ſeen the puniſhment of this Governour who miſuſed the Arch-Biſhop.*

It hapned ſoon after that his Catholick Majeſty having received ſecret Advice of fourteen Cheſts from the *Indies*, had in a private Chamber of the *Jeſuites* of *Burgos*, ſent ſecret Orders to the Seneſchal of that City to take them out thence: He executed his Commiſſion ſo well, that he went directly where they were, and having broke open a lock found all the fourteen Cheſts; he demanded of the Fathers an inventory of the Contents, who anſwered,

That

That they belonged to Don Sebaſtian de Corquera *Seneſchal of* Cordona *who had been Governour of the* Philippines: The Seneſchal of *Burgos* drew out the Cheſts from the places they were in, and having opened them found a quantity of ſtones of very great value. This Gentleman had been reputed a Saint, but a *Jeſuitical* Saint, becauſe he loved them paſſionately. This diſcovery made way for ſome others, whereby it appeared he had brought great riches from the *Indies*, and occaſion was given to call him to an exact account of his adminiſtration.

ADVERTISEMENT.

The Story of this perſecution is related by the Author of the *JESUITICAL THEATRE* p. 230. where he gives another cauſe of the Governours Animoſity againſt the Arch-Biſhop, whereof the *Jeſuites* were Authors: For they perſwaded the Governour to ſend to hang a man in the Church-yard of the *Auguſtines*: The Arch-Biſhop not able to endure ſuch prophanation to puniſh the Governour made uſe of the Arms of the Church, and fulminated cenſures againſt him; but the Governour alſo made uſe of the Arms of his Office, as appears by the precedent relation.

It is eaſie to Judge, ſayes the Author of *The Jeſuitique Theatre*, that the *Jeſuites* moved the Governour to execute this violence againſt the Arch-Biſhop, becauſe the Governour who did nothing in Secular Affairs without the *Jeſuites* Advice and Conſent, in all probability conſulted them in this which concerned Eccleſiaſtical Juriſdiction, which as a Secular Perſon he was ignorant of. 2. Becauſe the *Jeſuites* had on ſeveral occaſions had very great differences with this Prelate as they have had with the greateſt part of the Biſhops of the *Indies*, and finding a fair opportunity by the Governours being wholly theirs, thought it not fit to let it ſlip, but with their own hands avenged themſelves. 3. Becauſe all the Superiours, and a multitude of Fryars attended the Arch-Biſhop, and left him not till forced off by violence, but there was not one Jeſuite with him. Add hereto the Common Sentiment of all the people in the *Philippines*.

The Avarice of the Jeſuites *in the Pearl-fiſhing at* Cochin, *for which they are driven away, and a curſe denounced againſt the Lake and the Pearls.*

We are now to declare how they were expelled *Cochin* in the *Eaſt-Indies*; this City, though the Territory be poor and ſteril, is an *Epiſcopal See*, and the Inhabitants, and all theſe of the Dioceſs

Dioceſs live on fiſhing for Pearls which they find in a Lake, whereby God in his providence hath given them ſubſiſtance. The *Jeſuites* heard of this Lake, and thought it for their advantage to make themſelves Maſters thereof, to the end, they might draw to themſelves the whole profit. To effect this, two of their Fathers came from *Goa* to *Cochin* to viſit the Biſhop, an Apoſtolical man, and formerly a bare-foot Fryar of the Order of St. *Francis* : They told him they were moved with compaſſion to ſee him alone without any aſſiſtant for converſion of Infidels, that they were come to bear part of his ſufferings, and help him to cultivate the ſouls of thoſe of his Dioceſs. They offered to found a Colledge there, provided the Biſhop would give them aid, and a houſe ready built with revenues to maintain five or ſix *Jeſuites* : The Biſhoprick is very poor, as the place of its reſidence ; the Biſhop having nothing but what is ſtrictly neceſſary to maintain him with honour.

The good Prelate hearing this propoſal of the Jeſuites, thought he ſaw the heavens opened and Angels deſcended, believing they made it out of zeal to ſave ſouls, and to propagate the faith ; he made them great welcome, conſidering them as a powerful ſuccour God had ſent him for the good of thoſe of his Dioceſs ; he told them he had not an eſtate ſufficient to

aſſure

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When they ſaw themſelves ſo eſtabliſhed, they thought it high time to labour the execution of the deſign on which they firſt came into that Countrey. To compaſs it, they perſwaded the *Indians* by good uſage and careſſes to ſell them the pearls they drew out of the Lake, it being but juſt, that they who were their preachers and inſtructors ſhould be preferred before the *Portuguez* Merchants, who came from a Country remote, and at a certain time of the year to make gain thereof by carrying them into divers places: The ſimple *Indians* diſcovered not what lay hid under this malicious propoſal, but eaſily granted what the ſubtle *Jeſuites* demanded; ſo that every week they brought the Pearls they had taken and ſold them the *Jeſuites*

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(whom they looked on as their Masters & benefactors) for the same price they were accustomed to sell them to the *Portugueze*; and having received their money and other things they gave them, returned to their houses very well satisfied.

The *Portugueze* Vessels coming at their usual time, there was not an *Indian* now would sell them any Pearls, so that they returned without trading, and lost very much by the merchandizes they had brought to give in exchange. And the year following running the like fortune, they resolved to come thither no more, being otherwise informed that the *Jesuites* had made themselves Masters of the Trade.

The Fathers seeing they had removed the *Portugueze*, and made them abandon this Commerce as unprofitable to them, so that they of *Cochin* knew not whom to sell their Pearls to, made the inhabitants become suitors to them of the *Society* to buy them, and told them they would not without great abatement of the price; that the *Portugueze* had forsaken the trade, only because they made no benefit by it, nor could sell the Pearls at a higher price than they cost them.

Under these and the like pretences they reduced these poor *Indians* to extream misery, and constrained them at last to yield to their desires, and when they could not do otherwise to

sell

ſell the Pearls at a very low rate : they paſſed about two years in this manner, exerciſing violences over the people; and the moſt conſiderable perſons of the City murmured againſt the *Jeſuites*, yet ſome did defend them, whoſe intereſts were joyned with theſe of the *Jeſuites*.

The Biſhop knew the riſe of the diſorder but durſt not intermeddle for applying the remedies neceſſary, becauſe the Governour of the City was a Creature of the *Jeſuites*, and it may be, went ſnips in the profits; ſo much will they do for thoſe that protect them.

This time elapſed, they reſolved to change their battery, and gain greater advantages in the Commerce, telling the *Indians* they would not buy the pearls any more at the ordinary price, becauſe their gain thereby was not conſiderable : but they offered them a condition, as if they would have dealt with them to their greater advantage, though it was in effect to make them their ſlaves, which was, that the *Indians* ſhould work by the day in the Lake; and what they took in fiſhing ſhould be for the *Jeſuites* : The poor *Indians* rather than famiſh accepted of the condition. The pay was very ſhort, and the labour exceſſive, for they made them begin at break of day, and ſuffered them not to come out of the water till noon, and then allowed them an hour for repaſt and reſt, but forthwith after ſent them to the water

where they were forced to continue till night. Many died in the water, becauſe the fathers would not permit them to come to land when they had need, which obliged the poor people to complain to the Biſhop; he would have remedied it but could not, for that the *Jeſuites* ſeeing themſelves upheld by the Governour and others of their *Cabal*, made nothing of the good Prelate. And to deliver themſelves of all fear took a reſolution ſo haughty, which no boldneſs but theirs could have ever produced.

They built a Caſtle on a little Iſland in the middle of the Lake, they planted artillery there ſufficient for their defence in caſe of neceſſity, and ſo became maſters of the Lake, and would not permit a perſon to fiſh there any more, ſaying, *The Lake was theirs, and that they had purchaſed it by the right their preaching had given them*: The Biſhop knowing they had built this Caſtle, commanded them on pain of Eccleſiaſtical Cenſures to diſarm and demoliſh it; but they laught at his Orders, telling him *they were exempt from his juriſdiction*: The good Prelate ſeeing their inſolence, exhibited a proceſs againſt them before the Pope and the King of *Spain*, who ordained the one by his Bulls, and the other by his Arreſts, that they ſhould do as the Biſhop required, but the Governour hindered it; the *Jeſuites* defended themſelves both at *Rome* and at *Madrid* by accuſing the Biſhop

ſhop of ſeveral crimes, but all falſe. There came new Bulls, but to no purpoſe, for the *Jeſuites* perſiſted in their rebellion. At laſt the Biſhop ſeeing no way left to reduce them, aſſembled ſome *Spaniards* and many *Indians* together, and carrying the Croſs of Chriſt in his Standard with the Armes of the Pope, and of the King of *Spain* on the ſides, marched towards the Lake where the *Jeſuites* attended him with an Army more numerous than his with the name of JESUS in their flags.

The Biſhop gave them battel, defeated them, demoliſhed the Caſtle, and found they had nailed up all their Canons when they perceived themſelves unable to reſiſt: they continued nevertheleſs in the Iſland in hopes after the death of the Biſhop to renew their tyranny. But the Prelate inſpired by God put on his pontifical habit, and coming to the Lake ſide ſpoke in this manner; *Though I be the leaſt and unworthieſt of all the Miniſters of God, yet I command thee in his Divine Majeſties Name, and by his Authority, not to form or give any pearls till the* Jeſuites *be departed this Countrey; and if thou continue to produce them, I pray God to give thee his Curſe as I give thee mine*: The Biſhop had ſcarce finiſhed theſe words, but the waters retired and returned to their centre to the aſtoniſhment of the ſpectators: The Pearls diſappeared, and the *Jeſuites* ſeeing themſelves deprived of the profit

they drew from this Commerce and abhorred by the people quitted their Colledge at *Cochin*, and returned to *Goa* with their mouths full of insolent expressions against the Bishop: When they were gone, the Lake filled again as before, and produced Pearls in abundance to the *Indians*, and the *Portugueze* informed of it returned to their ancient traffick. This story was told me at *Granada* by *F. Diego Collado* of the Order of St. *Dominick* an illustrious person, an Apostolical preacher, and the most considerable Missionary that yet went to *China*.

The Jesuites *Merchants, Bankers and Carriers at* Carthagene *in the* Indies *with ill success.*

P. 383. Behold an example of the horrible Avarice of the *Jesuites* at *Carthagene* in the *Indies*; they designed to make themselves masters of all the Carriages necessary for transporting merchandizes from *Carthagene* to the Province of *Quito*, and had they compassed it they had become masters of all the Countrey thereabouts: The Merchants of *Quito*, and of the new Kingdom came to *Carthagene* to buy merchandizes to be carried in the Gallions of *Spain*, though they arrived there in *Canoes* by the great River of *Madeleine*. The *Jesuites* who have a publick bank at *Carthagene* and at *Quito*, thinking that if they had some Canoes and beasts for carriage,

carriage, they might become masters of all that Territory, setled themselves on the banks of the great River, under pretence of confessing and saying Mass to those who inhabited the Magazines and Warehouses, where merchandizes were locked up till they were fetched away on *Mules* to be carried further into the Countrey; they found means by good words and fair carriage to introduce themselves into the Ports of *Onda* and *Mompox*, where they built Houses and Chappels on the pretences aforesaid; soon after they built Warehouses, and from *Quito* solicited the Merchants to disembark their Merchandises there upon colour that they would give them money at *Carthagene* by exchange to be paid at *Quito*, whereby they obtained their desires: The profit they made of this sharpned their appetite to gain more by greater matters; they bought a quantity of *Mules* for carriage of Merchandizes to the port of *Barranco*, where they were embarked on Canoes; those who were accustomed to have the benefit of these carriages began to perceive the prejudice the *Jesuites* did them, but not having credit enough to oppose so powerful enemies, gave them no disturbance, though the Masters of the Warehouses and Carriages did every day lose more and more their usual gains.

The *Jesuites* rested not there, but would undertake further to take away all the profit from the traders. To effect this, they built sixty Canoes for the great River, and a vessel at *Carthagene* which they sent into *Spain*, defraying the charge of the equipage by the profit they received from the merchandizes they embarked.

They Ordered those in the Vessel, when they returned from *Spain* to pass to *Angola* and take in *Negroes* to row in their Canoes; they prospered in their design, and in less than a year the vessel returned to *Carthagene* laden with above six hundred slaves, of whom they sold some, and imployed the rest in their Canoes. By the pleasure they did the merchants in lending them money, they engaged them to make use of their Canoes and Mules; so that the *Jesuites* were intirely satisfied to see nothing escape them by land or by water: But the Masters of the Canoes and Carriages were so far dissatisfied that they complained to the Councel of the *Indies*, and while they expected judgement found means to burn all the Canoes of the *Jesuites*, and, which is worse, the Council prohibited the *Jesuites* to have any Canoes or Warehouses for the future, punishing them both in their Credit and Estates, whereof they are most sensible.

They

They ſurprize the King of Spain *to give them a Marſh of great value for nothing.*

P. 385. There was in the ſame City of *Carthagene* a Marſh, which being in the *Jeſuites* eye they begged of the King as a thing of ſmall importance. His Majeſty granted it, either becauſe he was not well informed of the value of the thing, or becauſe the *Jeſuites* by their flatteries and preſents, had gained ſome perſon to facilitate the donation : The City being informed of what paſt, advertiſed the King, that the Marſh was worth ten thouſand Patacons *per annum*; which obliged his Majeſty to command, it ſhould be taken from the *Jeſuites*, which was executed accordingly. Theſe were not the faults of particular perſons, but of the *Society* who ſhared in them, the General having approved and favoured thoſe who gave him the advice.

Their ſtrange exactions for very queſtionable duties, in the Meades of Granada.

Ibid. There are Meadows near the hill called *Montague des Neges* by *Granada*, where the King hath certain duties, but not levied for ſeveral years, as being of ſmall conſequence, difficult to be collected, and it may be not due in con-

ſcience and equity; but nothing eſcapes the piercing eyes of the *Jeſuites*, they had notice of theſe duties, and in the time of the Earle of *Olivarez* repreſented to the King their great poverty, and begged of him by way of Almes theſe duties which he did not receive; that time was ſo favourable to them that nothing was denied them, and they had their deſire: They went to *Granada*, and demanded of all perſons concerned an exact account of the arrears of what had not been paid for above ſixty years paſt: They began to turn over papers, to ſeize mens goods and the lands of ſeveral deceaſed long before, and demanded from their heirs the payment of the whole debt. *Granada* was upon the point to ſtone the *Jeſuites*, and the *Jeſuites* upon the point to put *Granada* into a combuſtion; the City undertook the defence of thoſe people, and ſet forth that ſince the King in ſeveral occaſions wherein he was in great neceſſity of money had nevertheleſs left ſo many years paſs without receiving theſe duties, it was a ſtrong argument he doubted the right by which they were redemanded, they went to the Council who applyed the remedies neceſſary: This is the recompence *Granada* received for all the Services done the *Jeſuites*, no City in *Spain* having equally benefited them.

They

They go to Law with the Chartreus *of* Evora, *for a Rent upon* Granada.

P. 388. Let's hear another ſtory before we leave *Granada*. The *Chartreuſe* Abby of *Evora* hath a conſiderable Rent in *Granada*, but though the *Chartreus* had no hand in the rebellion of *Portugal*, whereof the *Jeſuites* were Authors, the *Jeſuites* forbore not to begg that Rent of the King, to repair their Dammages by many conſiderable loſſes ſuſtained in *Portugal* by reaſon of the Warr. The King not knowing the truth, granted their deſire: The *Chartreus* of *Granada* bring their Action againſt the Jeſuites, but in vain, at leaſt to my knowledge, who could not learn that they obtained any thing ſince 1649. when I left them at *Madrid* ſoliciting this affair. Certain it is, that the Jeſuites were ſtrangely inſolent, who having cauſed the Revolt of *Portugal*, would have taken other mens Eſtates who had no ſhare in the Guilt of that Rebellion.

They turn a Water from its Channell, and build a Mill thereupon in one night.

P. 388. I am ſo troubled with theſe things, that I would quit *Granada* very willingly, but am ſtopped by the way, by the memorable ſtory

of the Mill which the Jeſuites of the Colledge of *Granada* cauſed to be built at St. *Foy*, two leagues from the City. The better to comprehend what I am to ſay, we muſt look back to the time of King *Ferdinand* and Q. *Iſabelle*: Theſe pious Princes Graciouſly granted the firſt Inhabitants of St. *Foy*, for them and their Succeſſors, permiſſion to draw a Channell from the River *Genil*, to flood their Grounds by a Water-courſe, with condition that none ſhould make uſe thereof without their conſent: The *Jeſuites* had ſeveral years longed for the poſſeſſion of this Channell, and had uſed a thouſand artifices and addreſſes to that purpoſe, but in vain, by reaſon of the conſtant oppoſition of the Inhabitants of the Town, who had alwayes made a vigorous reſiſtance: The Jeſuites were loth to intreat perſons ſo inexorable, and took a reſolution worthy the Society, in confidence of protection in this as in other affairs, from the Chancery of *Granada*, the rather becauſe they had already poſſeſſed with the buſineſs, and made ſure to their ſide, almoſt all the Judges of the Chamber, who were to take cognizance of the cauſe. They bought a pitifull piece of Ground contiguous to the Territory of St. *Foy*, and not farr from the Channell whereof they deſigned to make themſelves ſo abſolute Maſters, that the Inhabitants of the Town ſhould not take of the waters

waters without their permission. *F. Fonseca* then Rector of the Colledge had a Lay-brother a Great Architect, whom he commanded to make a Mill of wood, and dispose of all the Carpenters work, so as in an hour to be erected and made fit to grinde, which was accordingly done; and the Timber, Milstones, and other things necessary carryed in Carts to the piece of ground above-mentioned. In the evening they sent thither several servants of their house, and the Farms they have in those quarters: These workmen instructed by the *Jesuite*, made a water-course on that side where the Mill was to be built, and laboured with such diligence in the trench, and the *Jesuite* plyed his part in erecting the mill so nimbly, that at Eleven a Clock in the Evening it turned, and ground as if it had stood there several years.

The *Jesuites* brought with them a Notary whom they payd well, and he in acknowledgement gave them an act importing he had seen the Mill grinde in their Land without contradiction, and took the depositions of above twenty witnesses, who said the same thing. The Fathers thought, that being thus in possession and otherwise assured of the Judges, no man in the world could out them from thence: 'Twas hardly light the next day but the Inhabitants of St. *Foy* understood all that past. The sight of their Walls built by K. *Ferdinand*

dinand and Q. *Iſabel* their Founders in a night, prevented their Aſtoniſhment at the nimble erecting of the Mill: They called an Aſſembly, and by the command of one of their Civil Officers, a man of ſpirit and courage, now a Prieſt called *Thomas Muros*, they went to the Mill, raſed it to the ground, and filling the new trench with rubbiſh turned back the water into the Ancient Channell: The *Jeſuites* ſeeing their Mill deſtroyed, made their Complaints in the Chancery of *Granada*, treated the Inhabitants of St. *Foy* with great inſolence, and in purſuance of the inſtructions received of their Advocates and procurators, exhibited an information which they had cauſed to be drawn, of the peaceable poſſeſſion of their Mill. The Audience of *Granada* cauſed the Inhabitants of St. *Foy* to be cited, and ſome to be arreſted: They ſpent much money in the ſuit, and ſcaped but narrowly from being condemned by the Judges to rebuild the Mill at their own charges: But *D. Paul Vaſquez de Aguilar*, one of the Judges ſhewed himſelf ſo Generous in defence of the Inhabitants, that the reſt ſeeing they had not reaſon on their ſide, durſt not contradict him, and in concluſion gave the *Jeſuites* a Reprimande (at leaſt check'd their Proctors) condemned them to pay coſts, enlarged the priſoners, and approved of all that had been done.

They

They coyn many millions of Money for one.

P. 389. When I was at *Malaga*, ſayes the Author, they kept ſuch a noiſe with their hammers, and ſo unſeaſonably, that I could not ſleep: From thence I went to *Salamanca*, where I underſtood that the *Jeſuites* coyned Money by permiſſion of King *Philip* the 3d, for one million, to ſerve for the building of their magnificent Colledge in that City: They were not content with one million, but coyned above three, but the pieces of four *Maravedis* were ſo ſmall, that they were commonly called the *Jeſuites* Money. The pleaſantneſs of it is, that if the King upon information of their inſolence had not prohibited them, they had continued their work, and would have been coyning of this million till Doomſday: Hence came that abundance of their Money in *Spain*, whereof the King was obliged again and again to leſſen the value, to the great dammage of the Kingdom, for which they are in ſome meaſure beholding to the *Jeſuites*.

A Jeſuite

A Jeſuite *makes his Penitent relapſe into his Crime, by preſenting him with the picture of a Lady he had loved, and forgot.*

P. 244. There is a Maxim among their ſecret advices, for proof whereof the Author reports this ſtory: The Maxim is, *That in the Guidance of the Conſciences of Great ones, they are to follow the looſeſt opinions*: By this they introduce and preſerve themſelves in favour, and render themſelves acceptable by their complaiſance.

A very rich Gentleman falling ſick confeſſed to a *Jeſuite*, and among other ſins accuſed himſelf of the love he bore to a Lady whoſe picture he had for a pledge of Affection, which expecting to dye he beſtowed on his Confeſſor. The Gentleman recovered and repented of his fault ſo ſincerely, that he intirely forgot the perſon who had cauſed it, and thought no more of the *Jeſuite*. But the Father deſirous to renew his acquaintance, went to ſee him when recovered, and diſcourſing of his ſickneſs, ſpake to him of the Lady mentioned in his Confeſſion, and returned him her picture: This putting the Gentleman in minde of the Lady whom he had quite defaced out of his memory, he returned to his vomit, and perſiſted in it long.

What

What ſhall we ſay of theſe Maxims, and practices of the *Jeſuites*, but that they will deſtroy the Church, Religion and the Sacraments, if it may ſerve their intereſt: And that the leaſt temporal advantage ſhall prevail more over their ſpirit than all the Laws of God.

The Jeſuites *ſtirr not abroad by night for the Poor, but do it for the Rich: A merry prank play'd them by the Governour of* Evora *in his particular.*

P. 394. What paſſed at *Evora* is very pleaſant: A Governour of that City ſome years before the revolt of *Portugal*, knew the *Jeſuites* well, and that they run upon wheels when their intereſt calls them, but have Lead in their heels when there's nothing to be got, though the buſineſs concern the good of their neighbour and the ſervice of God: He was informed, that a poor man being ſick to death, they went at midnight to the *Jeſuites* Colledge (becauſe this man lodged neer them) to deſire one of them to come and confeſs him. The Porter anſwered, that the Fathers never ſtirred out of the Colledge by night, and ſo the poor man dyed without being confeſſed: The Governour took this occaſion to make others know the *Jeſuites* as well as he knew them, and to undeceive ſuch as had a good opinion of them,

he

he ſent his ſervant one night to deſire a Confeſſor from the *Jeſuites* for a woman that lay a dying, but inſtructed him well, and forbad him to tell whence he came: The ſervant went to the Colledge, and having called and knocked a long time, the Porter came to the Gate, curſing him to the Devil that knocked, but took the Meſſage, and went to deliver it to the *F. Rector*: The ſervant waited for an Anſwer, which after a long attendance was brought him to this purpoſe, that the *F. Rector* adviſed him to go ſeek out the Curat of the Pariſh, for that they of this holy Houſe ſtirred not abroad by night: Some dayes after the Governour ſent them a meſſage from him, that after ſupper he had been ſuddenly taken with an Apoplexy, whoſe conſequence might be dangerous, and to prevent the ill that might otherwiſe enſue, he deſired that he might have a *Jeſuite* to confeſs him. As ſoon as the ſervant had delivered his meſſage, two *Jeſuites* came forth warmly clad, for it was Winter, and went beſide the Governours houſe, who attended them by the way with the Officers of Juſtice: When he ſaw them, he asked who they were, and whither they went: They anſwered they were *Jeſuites*, and went to confeſs the Governour who lay a dying. This is all falſe, replyes he, for I am the Governour, and very well in health, and you are not *Jeſuites* but Robbers; and ſo ſent them

to

to priſon, where they continued all night: The Rector having heard of this Accident in the Morning, went in ſearch of thoſe of his Order, found them in priſon, and complained to the Archbiſhop who proceeded againſt the Governour: But the Governour would not let them goe till they had made an Authentique information, and proved by the depoſitions of ſeveral witneſſes, that they were men of a Religious Order, and that they were acknowledged, and commonly reputed ſuch: This took up a dayes time, and the Rector and other *Jeſuites* beſtirred themſelves to purpoſe, and would have given money to clear themſelves of the miſchance, and thought themſelves kindly uſed that the Governour inſiſted on no more ſatisfaction for delivery of the Priſoners: The Governour excuſed himſelf for what paſt, becauſe he knew on one ſide that the *Jeſuites* ſtirred not abroad by night, no not to confeſs perſons that lay a dying, and that on the other ſide finding at midnight two perſons in the ſtreets in *Jeſuites* habit, it gave him juſt cauſe to ſuſpect that they were Robbers who made uſe of that diſguiſe. This ſtory was told me by a Lay-brother a *Jeſuite* named *Pantaleon d' Almeyda*, who was at *Granada* not many years ſince, whom his Superiors have ſince ſent into *New Spain*.

The corrupt Manners of their Schollars and Prieſts in three Great Provinces: How they keep their Vow of Obedience to the Pope, and endeavour to cheat Princes.

P. 410. The *Jeſuites* make a particular vow of obedience to the Holy See, though ſufficiently obliged without it, and as if all Catholiques were not of their opinion in the point; but 'tis eaſie to diſcover by what follows, how ill they perform it.

'Tis known, theſe Fathers take on themſelves the inſtruction of youth in all parts of the world, to infuſe into them the Principles of Learning and Good manners. They managed it ſo well in the Provinces of *Stiria*, *Carinthia*, and *Carniola*, that the Eccleſiaſticks who had ſtudyed under them, led ſo infamous lives, and gave ſuch ill examples, that Pope *Paul* 5. held himſelf obliged by the duty of his Office to take order for their reformation: For this purpoſe in 1619. he appointed the Biſhop of *Serzane* his Nuntio in the Empire, to be Viſitor, that he might correct and puniſh the debauchery of their manners ſo diſhonourable to the Church. The *Jeſuites* who loved theſe wretched Prieſts and Students, as their true diſciples, to diſcharge their vow of obedience to the Holy See left no ſtone unturned to hinder the Viſitation:

ſitation: But ſeeing the Nuntio far advanced in the chaſtiſement and reformation of theſe corrupt Church-men, they found a rare expedient to hinder the effect of the puniſhments given them, and to procure them impunity in their looſe courſes of life. *F. Bartholomew Villers* a *Jeſuite* was then Confeſſor to the Archduke, and had the priviledge to give his advice firſt in all ſorts of Affairs. He repreſented to this Prince, that the Popes deſign in this Viſitation was to know and procure a Memoire of all the forces and fortifications of all his Eſtate, for ſome purpoſes unknown, but ſuch as there was juſt cauſe to ſuſpect; That the Nuntio being an *Italian* would take with him ſome perſons of the ſame Nation to aſſiſt in the Viſitation, that it was not fit to give ſtrangers liberty to enter the State, to penetrate its ſecrets, and reduce them into Memoirs: Had this Prince been leſs pious, he had not needed greater motives to croſs the good intentions of the Pope. But having diſcovered theſe of the *Jeſuites*, and the weakneſs of their reaſons, he ſeconded the deſigns of the Pope, and the Viſitation was held throughout theſe three Great Provinces, wherein there were found only ſix Prieſts who uſed not Concubines, and were otherwiſe guilty of ſcandalous living.

What ſhall we now ſay of the *Jeſuites*, who would have perſwaded this Prince to hinder the

the execution of the Ordinances of the Pope? And is not this a good obedience to the Soveraign Pontife? I have often heard it said, *The Robber and Receiver merit the same punishment.*

Another Author who relates this story, sayes that these debauched Priests, had not only studied under the *Jesuites*, but made it their custom to give the Fathers several Presents, and that this engaged these Masters to favour their Schollers, and take them into protection though publick and scandalous sinners; *Plerique enim provinciarum illarum Sacerdotes ex Jesuitarum scholis profecti munuscula illis frequenter missitabant, adeoque duplici nomine quamvis palam essent improbi, Magistrorum patrocinium gratiamque mereri videbantur.* Alphons. de Vargas Relat. de stratag. Jesuitarum. cap. 20.

They make themselves Masters of the University of Prague *against the Rights of the Arch-Bishop, by attributing Rights not due to the Emperour.*

P. 411. What passed at *Prague* is fresher in memory, the judgement of the difference having been referred by the Cardinal *d'Arach* Arch-Bishop of *Prague* to the Pope and Cardinals of the Congregation of the Inquisition. The fact is as followeth.

Pope

Pope *Clement* the *6th*, at the deſire of the Emperour *Charles* the *4th*, erected in 1348. an Univerſity at *Prague*, whereof the then Arch-Biſhop was made Chancellour, and his ſucceſſors for the time being to have that dignity annexed to their Arch-Biſhoprick; the power given him was not only to beſtow the degrees of Maſter, Doctor and others, but to exerciſe all other things belonging to the Juriſdiction of an ordinary by the Canons which have been expounded by the Council of *Trent*, and extend even to the inferiour Schools. From hence it appears, that Secular Princes have no juriſdiction in this Univerſity, and that by conſequence, he that takes this right from the Biſhop incurs the ſentence of excommunication pronounced by the Bull *in Cœna Domini* againſt thoſe that uſurp Eccleſiaſtical Juriſdiction that belongs not unto them.

The *Jeſuites* who have the pride of the Devil, and an extravagant ambition to command, thought it a good way to pleaſe their itch of Superiority, by bringing under their power the people, and Eccleſiaſticks of *Prague*, and making themſelves Maſters of the Univerſity, and all the Schools there; to effect this, they were to eſtabliſh him for Chancellour, Rector and Governour of all the Schools, who ſhould be Rector of their Colledge, though not feaſible without intereſſing the conſcience of the Emperour,

perour, which they made no difficulty of; they perſwaded the Emperour as they pleaſed and executed their deſires accordingly trampling under foot the Laws Divine, and all humane reſpects, the Emperour repoſing intire confidence in them, and leaving them to effect their deſign, as themſelves ſhould think fit.

They drew up an Ordinance which the Arch-Biſhop preſented in his complaints to the Pope: Some paſſages whereof are here inſerted out of the clauſes pertinent to the matter in hand.

By our Authority Royal and Imperial we unite by full right and to perpetuity th Caroline *Univerſity* (ſo called from the founder *Charles* the 4*th*) *to* Ferdinands *Colledge of the Society of Jeſus eſtabliſhed in our City of* Prague, *without that any priviledge of the* Caroline *Univerſity ſhall prejudice this Union.* What's this in plain terms, but that though the Apoſtolick See, and the Council of *Trent* would have the Univerſity of *Prague* ſubmit to the Juriſdiction of the Arch-Biſhop as their Soveraign Chief in matters Eccleſiaſtical, notwithſtanding we will take away this Right from the Arch-Biſhop, and maugre the Authority of the *Holy See* and the Council, make the whole Univerſity ſubject to the Rector of the Colledge of *Jeſuites?*

The Emperour proceeds: *Whereas we can aboliſh as faulty, and do hereby effectually aboliſh all that may be contrary to the union we make: Therefore*

fore we will, that to perpetuity, the Rector of our Colledge Imperial of the Society of Jesus established according to custome by the Superiours of the said Society shall be Rector of the whole University, and we make void by these presents, and annul the right which any others might pretend thereto (and by consequence that of the Arch-Bishoprick;) *And we do hereby submit unto the said Rector all the Masters, as well of inferiour Schools, as others of the City of* Prague, *who shall be obliged to obey the Orders of the said Rector or his Deputy for making visitations, or establishing any reglement. No person shall have power to establish any new School in any faculty whatsoever without permission in writing from the said Rector, to whom we submit also all the Colledges and petty Schools of all the Kingdome* (of Bohemia) *as well those now established, as such as are to be established hereafter: and by the same Secular Authority they give the Rector of the* Jesuites *all rights of inquisition and correction of hereticks, and the censure of all Books to be printed or sold.*

The Emperour gave all this Authority (which he had not himself) to the *Jesuites*, who had given him the occasion of committing this Sacriledge for them, for it cannot be said the Emperour did it of his own accord, since it was by their procurement by giving him the means by a comparison as unjust as the example they produced for a precedent: See here the ground.

They ſaid, that the Ancient Orders of Religion had loſt all their right to their foundation, and rents, ever ſince the hereticks became Maſters of their Monaſteries; and that the Emperour having recovered them by Conqueſt through the force of his Armes had acquired a right in domaine to them, and was become abſolute Maſter thereof, the Patron having loſt all his right. From hence they inferred, that the Emperour having delivered the Univerſity of *Prague* from the tyranny of the hereticks who had been Maſters thereof for two hundred years, was of a Protector become Maſter thereof by his Arms, and therefore might give it to whom he pleaſed: They framed an Imperial Conſtitution on this ground.

Who ever heard of a villany like this? they would deſpoil the ancient Orders of Religion, and an Arch-Biſhop of their unqueſtionable rights, and to compaſs their ends, trample under foot the Popes Bulls, mock at his Authority, perſwade the Emperour to do that, whereby he incurs the penalties declared by the Bull *in Cœna Domini*, and all this to make the Rector of the Colledge of the company, governour of the Univerſity of *Prague*.

They

They make their F. Cyprian, *who was a cheat, and a ſpy, to paſs for a Saint and a Prophet.*

P. 402. I have long deſired to know the truth of a ſtory I have been often told, and learnt it at laſt of *F. Morales* as followeth.

In 1638. a *Jeſuite* called *Francis Matthew Cyprian* came from the *Eaſt-Indies* to *Macao*. He had ſcarce ſet foot on land, but the Bells of the Colledge rung out ſo loudly, that they ſhook the whole town, and gave the inhabitants reaſon to enquire the cauſe: but they were ſoon ſatisfied by the *Jeſuites* running all about and ſaying; *F. Cyprian is come at laſt.* He lived as thoſe whom the *Jeſuites* call Saints, and the people in compliance with them publiſhed him for ſuch; but that you may the better judge of the perſon they ſo unanimouſly canonized, I ſhall relate in few words, not his whole life, which is too long to be written, but what he did this time at *Macao*, whereof all the people have been witneſſes, and at the ſame time Heralds to proclaim his impoſtures.

Cyprian one day after long intreaty by the *Jeſuites* went up into the pulpit in the Church of the *Society*, but what is uſually ſaid of impudent Muſicians, who muſt be more intreated to hold their peace than they were to ſing, was true of him, for he preached three hours by the

clock, and notwithſtanding all the diligence uſed, and ſigns made to ſtop his impertinent pratling, nothing could ſtay the courſe of his topperies for three hours together.

The ſubject of his Sermon was, that of his folly, That St. *Francis Xavier* had ſent him to preach at *Japan*, and in the familiar diſcourſes often held with him had given him that order. To authorize what he ſaid, he took to witneſs the holy images, the walls and pillars of that Church, and to perſwade his Auditors to believe the certainty of his Revelations and raviſhments, he told them, that if they of the City oppoſed his paſſage from the territories, they could not hinder it, for he would make uſe of his mantle for a bark, his ſtaff for a maſt, and would ſo paſs over with more ſecurity than in a veſſel well equipped: Theſe and other expreſſions in his Sermon gave the people much trouble, becauſe, if all things fell out as he ſaid, it would break the Commerce between *Portugal* and *Japan* to the ruine of the people. All the *Eccleſiaſticks* and *learned perſons* aſſembled together, to conſider what might have inclined the *Jeſuite* to talk at that rate, and what remedy to apply. The moſt judicious were of opinion, that he was a fool, but that at that time he *practiſed* diſſimulation more than folly; which opinion had ſufficient grounds, for that it was propable he hid under theſe appearances of dotage, the

deſign

design he had to favour the interest of the *Hollanders*, who made use of him as an instrument proper to ruine the City.

When *Cyprian* knew what past in this assembly by the information of those confidents of the *Jesuites* whom fear or interest ingages to give them advice of all that is transacted; this impostor writ in a paper all that past in the Assembly, and put it into the hand of a statue of St. *Francis Xavier* which stood in the Cell of the Visitor *Manuel Diaz* the Jesuite. One of the Assembly came to see the Visitor, and *Cyprian* having notice of it went to his Chamber, and having whispered him in the ear in the presence of the Secular person, who came to the Visitor went his way: When he was gone, the Visitor forthwith sayes to the townsman; *SIR, Know you what* F. Cyprian *saith? See what that paper is in the hand of* St. Francis Xavier. The townsman took the paper, wherein he found the names of all who had been in the Assembly written with F. *Cyprians* hand, and that within two months they should all dye, for having given so disadvantageous a judgement of the *Jesuite*: The Visitor with great exclamations conjures the townsman to publish the paper, that they who were to die might prepare themselves for it; but the event was quite contrary, for some of those men who were before *Crazy*, had their health very well for these two months

and a long time after: Perhaps becauſe their diſtemper forbore to afflict them out of reſpect to F. *Cyprian*, who peradventure had given them ſome of his reliques, as his gray hairs, his old ſhirts, or other like things, which he diſtributed very liberally.

The common people had a great eſteem of him, and would have torn in pieces his robe to ſerve them for reliques, but it was new and of very fine cloth which made F. *Cyprian* willing to preſerve it, telling the people that the habit he wore abroad was not a relique conſiderable enough, but if they came to his lodging he would give them excellent new cloth of his old torn ſhirts.

A Pagan *Indian* trimmed him for nothing, which *Cyprian* ſaid *was an action ſufficient to convert him*; but the truth is, he made great gains every time that he ſhaved him by ſelling every hair of his beard for a relique, and when *Cyprian* knew it, he ſaid, *The man muſt be allowed to advance devotion.*

They were at laſt confirmed in the opinion they had of him, as being a ſpy, or what fell out afterwards. A *Jeſuite*, ſimple and devout, (for ſuch alſo there uſes to be among them) and to F. *John Baptiſt Morales*, and told him in private: *Within two months the Emperour of* Japan *ſhall ſend in ſearch of us, and twelve of the College, whereof I will be one, will go where required,*

red, *and the first five years we shall suffer three sorts of punishments, the Sword, the Fire, and the Cross; and we have seen great miracles done by* F. Cyprian *in confirmation of this truth.* There past not only two months but two years, and a thousand may pass before any come in search of them, or they go to *Japan.* It is true nevertheless that F. *Cyprian* had taken his measures to go to *Japan* within two months, and had for that purpose sent two *Jesuites* into a Desart Island to build a vessel for his passage; the City was advertised of it, and sent to destroy it: But F. *Cyprian* warned them who had commission to do it, not to put it in execution, foretelling them that there would fall fire from heaven on them who would adventure to touch it: He said truth in some measure, but not altogether, for fire there was, but not from heaven, and that burnt not men, but men burnt the barque. By this they discovered his design, and gave account to the inquisition of his Revelations, his Prophecies and Impostures he made use of for cheating the world, and the inquisitors having found the truth of the information, ordered he should be sent back to the *Indies*, and charged *Anthony Cardin* the *Jesuite* to bring him thither; but as one who had sucked the same milk, and learnt the same doctrine, he permitted him to flee among the *Moores* where he ended his life with as much sanctity as he began, and led

it to that time. And I doubt not but *Poza* the *Jesuite* hath put him in his Martyrology.

They seek in the Indies *the means to enrich themselves, not the salvation of souls: And dishonour Religion by their Concubinages and impostures.*

P. 407. The story of what past among the *Indians Chiriguanaes* is worth the reporting: I heard it, sayes the Author, at *Madrid* of a person of honour, a Friend and Correspondent of D. *John D' Elizarazo* his Majesties Commissioner in the City of *Plata* in *Peru*.

The *Indians Chiriguanaes* live beyond the Mountains of *Peru*, and are a Nation very docil and susceptible of the doctrine of the *Gospel*, but Enemies to those labours and pains the *Indians* now suffer. The *Jesuites* undertook their Conversion, and in a short time laboured to good effect; these Infidels receiving the *Gospel* with very great devotion; when the Fathers saw them almost all Converted and Baptized, and that they were dexterous and tractable, they resolved to propose to them the end of their preaching, which was not, as it appeared, the Conversion of the souls of these Infidels, but to make advantage by their estates. They told them, that being their preachers they desired to live amongst them, but wanted lands and hereditaments for maintenance, and desired their

their Ayd for planting ſome Sugar-Canes, whereby they might be enabled to live with Credit.

The *Indians* perceived the Avarice of the *Jeſuites*, and were confirmed in their opinion, wherein all they of *Peru* concurre, that theſe people are not Miniſters of the Goſpell, but under pretence of preaching the faith of Chriſt, labour only to eſtabliſh their tyranny, and deprive the *Indians* of their Liberty: So that they reſolved to ſet upon them by night, and to chaſtiſe them ſo as to make them an example to others. Though the *Jeſuites* had not been long in that place, they had contracted great familiarity with the *Indian* women, who had ſuch affection for them, that they made it appear to the prejudice of that they ought to have expreſt to their Husbands and Kindred; for they gave them notice of the reſolution taken to kill them, and furniſhed them with means to flee away. Six of them eſcaped, and came to the City of *Plata*, where they blazed it abroad, that the *Indians* out of unwillingneſs to receive the Goſpel had driven them away; And that their Companion *F. Mendiola* had renounced the faith, and marryed after the manner and Ceremonies of the *Indians*. That this obliged them to give Accompt of what paſt, that he might be fetched out thence by force of Arms, it being otherwiſe impoſſible the Infi-

dels ſhould be converted: 1. Becauſe *Mendiola* cheriſhed them in their blindneſs, for fear of being puniſhed for his faults: 2. Becauſe they would be confirmed in their Errour by the ill example of a Prieſt and Miniſter of the Goſpel, who had embraced their Religion, this made them deſire forces of *D. John D'iliſaraze* for the enterprize, and for an evidence of the truth of their allegations, they had taken from *Mendiola* the *Jeſuites* habit, as having apoſtatized from the Faith.

The Kings Miniſter Judged this an affair of too Great conſequence to be haſtily engaged in, and took better advice which was to ſend an expreſs to *Mendiola*, to aſſure him of his protection and aſſiſtance to obtain abſolution from his Crime. This Father was extremely ſurprized at the newes, as having never thought of Renouncing the Faith, or quitting the *Jeſuites* habit. This made him reſolve to be gone forthwith, and inform himſelf of all that concerned him on this occaſion: He preſented himſelf in this condition to the *Jeſuites*, and by his preſence convinced them of the falſeneſs of their allegations againſt him. Declaring that all this was grounded on their weakneſs and wretchedneſs, which had precipitated them into Concubinage: And that theſe *Jeſuites* to cover their fault had attributed his to Idolatry. And that it was ſtrange, that the fault being

being common to all, he alone who was the leaſt guilty ſhould bear the ſhame: This obliged him to quit the Society, and take the habit of a Secular Prieſt, with the hatred we may eaſily imagine he conceived againſt them who had raiſed ſuch an infamous ſlander againſt him, with deſign to deſtroy him among the *Indians*, leſt he ſhould diſcover their villanies, abhorring that Order, who on ſuch occaſions, and to cover ſuch wickedneſs will ſtrip their Fryars of the habit they wear.

A Jeſuite *ſtabbed by the Husband of a Woman he loved, the* Jeſuites *ſuborn Witneſſes to ſave their Credit.*

P. 398. The Colledge of *Jeſuites* of *Granada* hath an Eſtate in a place called *Caparacena* two Leagues from *Granada*, the adminiſtration whereof they gave to *Balthazar des Rois* one of the *Society*: he had ſuch affection for a marryed woman of that place, that it was publickly known, though the Husband was the laſt who had notice of it; for the *Jeſuite* having imployed him to work in the Grounds, to make him more tractable, had doubled his wages. At laſt the poor Cuckold provoked by the injury done him, ſtudyed a fit occaſion of revenge. The Jeſuite doubting nothing, came one day from *Granada* to the Farm, and went

directly to the Womans houſe, not knowing the husband was there. But the man having hid himſelf to ſee what ſhould paſs between his Wife and the *Jeſuite*, when he found them both at their Eaſe ſtabbed the *Jeſuite*, and left him dead on the place, having thrown his Bonnet aloft, and ſaid, *Away Horns*. An Information was exhibited of what happened, and it was conſtantly affirmed the *Jeſuite* was an Adulterer, that the Husband had often warned him from ſeeing his Wife, and had been blamed by his Neighbours, as having conſented to his own infamy: The Rector of the Colledge of *Granada* hearing this, exhibited a *Plaint Criminal* againſt the Murtherer, and deſigned to make a new Information quite different from that which had been exhibited, and took with him a Notary of *Granada* to effect it: He endeavoured both by promiſes and preſents to perſwade the witneſſes examined in the firſt information to contradict themſelves, or at leaſt to uſe ambiguous expreſſions in ſome matters: And 'twill be worth the obſervation how he managed the buſineſs.

He that had depoſed in the firſt information, that as ſoon as the Husband had killed or wounded the *Jeſuite*, he threw the Bonnett aloft, and ſaid *Away Horns*, upon the ſecond Depoſition ſaid, He remembred not that he had mentioned that circumſtance, but that if

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it was inſerted in the Proceſs, the Clark had put it in of himſelf: Another deſirous to juſtifie the *Jeſuite*, to ſhew that the woman was not lyable to ſuſpicion, by an Equivocation ſaid, *She was a Woman of Age*, that is, as he would have it, *Very old*, though I can affirm on my own knowledge ſhe was but 28. Moſt of the witneſſes uſed like Equivocations, but agreed all in this, That the *Jeſuite* was a Saint, and that they had often ſeen him with his Chapelet in his hand: The *Jeſuites* having gotten this information, vigorouſly proſecuted the murtherer, and cauſed him to be condemned (by contumacy for not appearing) to be hanged, and when the ſentence had been pronounced, they printed the whole Proceſs and Information *verbatim*, with the Definitive ſentence, and diſtributed it throughout the City, to thoſe who had known the ſtory. I have a Copy of it by me. I conſider not ſo much the fault of this Fryar, as a thing to which others may be ſubject, but that the Action muſt be holy, juſt, and canonized, becauſe done by a *Jeſuite*; and that it is better cauſe a man to be hanged, than acknowledge that the Society conſiſts of men, and of ſinners. Thus their Apologies prove more ſcandalous than their Crimes.

The horrible corruption of a holy Sister by Mena *the* Jeſuite, *her Confeſſor, who was ſaved by the* Jeſuites *from the Inquiſition, marryed, and taught* Judaiſme.

P. 25. *Mena* was a Jeſuite in appearance, of very great abilities, he was lean, pale, and his eyes ſunk in his head, wore alwayes a great head, and a great Chapelet, but it was the better to cover his greater hypocriſie: when I was a Student at *Salamanca*, being very young, I heard ſometimes his diſcourſes and exhortations, which he made with ſuch force, that his Auditors trembled, and ſo he gained the reſpect and eſteem of a Saint; but it was obſerved, he made his Sermons before the exerciſe of the Diſcipline of Penance, practiſed by many in that Colledge, for which this good Father ſeemed to have no great affection or Devotion, though none needed it more.

Among many others who confeſſed to him, there was a devout woman who was very ſimple, to whom he ſaid that God by Revelation had ſignified to him that it was his will he ſhould marry her, and that they ſhould live together as marryed perſons, but it muſt be kept ſecret, and no perſon to know it. The woman would not be perſwaded without ſeeing the opinions of ſome learned perſons in approbation

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on of *Mena*'s assertions. And as one Crime easily drawes on another, the *Jesuite* used this Artifice to make the poor woman believe that several persons of Learning agreed with him in opinion; he spoke with the ablest Doctors of the University, and told them he confessed a person very spiritual and pious, but withall very scrupulous, and to that degree, that she Rested not assured in following the directions he gave her, without confirmation from other Learned men; therefore he intreated them, that if they had a good opinion of him, and his long experience in the conduct of Souls, they would appease this unquiet spirit by assuring her she might safely follow what *F. Mena* advised her: The Doctors who had alwayes observed the modesty of this mans behaviour, had often heard him preach, and knew his discourses were powerfull, that he spoke of nothing but eternity, that he repeated almost every day, that *Judas* fryed in Hell above 1600 years for one mortall sin, and should burn there for ever, with a thousand other expressions of like nature, granted his request.

The *Jesuite* having their testimony, went to his holy Sister, and having made use thereof to deceive the poor wretch, who thought the Doctors had approved the pretended Revelation of her Confessor, she consented to marry him: (the circumstances of this infamous mar-

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riage reported by the Author are ſo abominable, that we thought fit to omit them.) The *Jeſuite* continued a long time the commiſſion of his Villanies before and after Maſs, and forbore not at the ſame time to continue his diſcourſes of piety in the Colledge, but leaving us to perform the Diſcipline of Penance we uſed in the Church, he retyred to his pleaſures with his holy ſiſter in an Ermitage where he kept her.

The *Inquiſition* was advertiſed of all this, and cauſed *Mena* to be impriſoned at *Valladolid*: The taking of him made as much noiſe as his pretended vertue had gained him reputation: The Society undertook his defence, and by their credit and Certificates that *F. Mena* was ſick, and by extenuating his Crime, they obtained leave to take him into their Colledge, where he might be in cuſtody of the Officers of the Inquiſition: But they were ſo deſirous to ſet him at liberty, that while the Officers of the Inquiſition, who were ordered to attend the ſick man, went to dinner, the *Jeſuites* ſent to tolle the Bell, and gave it out that *Mena* was dead. And to cover this Lie, they made a face and hands of paſt-board, and having fagotted up a kind of body of Sticks and old Clouts, they put this wooden *Mena* on a Biere, and in the mean time mounted the true *Mena* on a good Mule, which reſted not till he came

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to *Genes*, where he hath within theſe twenty years, publiquely read the Law of *Moſes* to the *Jewes*. He married there, and had Children, and a friend of mine told me he had ſpoken with them at *Genes*, and asked them news of their Father, who was not long before dead: And thoſe he had by his holy Siſter I have ſeen Students in the *Jeſuites* Colledge of *Salamanca*, and very well uſed: As for the ſhe-Saint ſhe appeared no more.

That a Fryar profeſt may marry upon a probable Revelation.

It was upon the occaſion of *F. Mena*, that the *Jeſuite Salas*, *lib. 2. tract. 8 Diſp. unicâ Sect. 5. Nunt. 51.* teaches, That a Fryar profeſt, of an Order approved, who ſhall have a probability of a Divine Revelation, that God diſpenſes with his Vow to enable him to marry, may marry, and make uſe of this probable, though doubtfull diſpenſation: I know very well that Doctor *Aquila* anſwers, that *Salas* changed his opinion before they had printed the Leaf that contains this propoſition. But if that be true, why did he not tear off thoſe that were printed already: But it is a known and ordinary Artifice of the *Jeſuites*, for evading the reproaches juſtly

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due to them for any propoſition cited out of their Books, to produce a corrected Copy, where it hath been expunged: But 'tis not ſo here, for there are ſeveral Copies of *Salas* in print, which are not corrected; and *Salas* who ſhould have corrected the Propoſition, hath maintained it; and three of the graveſt Fathers according to the practice of the Society have approved, and three thouſand had done it, had the book been read by ſo many.

A Theſis of the Jeſuites: *That they are not obliged to ſay the Breviary: And that it is but a Cuſtomary Error.*

P. 43. I have ſeen, ſayes the Author, when I was at *Ocagna* in 1636. a *Theſis* maintained by the *Jeſuites*, wherein they affirmed, that the Eccleſiaſtiques Secular and Regular, were not obliged neither on pain of ſin mortall nor venial, to ſay the Breviary: That there was no Law in the Church to command it, but that it was a Cuſtom derived from common Error: I aſſiſted in perſon at theſe *Theſes*, upon this token, that three dayes after the Jeſuite was cited by the Inquiſition, but what became of the buſineſs, I know not.

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The extravagancy of the Jesuites *in the matter of Revelations, and self-conceit; falsifying Books.* Valentia *confounded on this occasion before* Pope Clement *the* 8th *and died.*

Pag. 43. In the first Edition of the Spiritual Exercises of the *Jesuites*, there is this proposition *pag.* 31 and 32 of the Impression at *Burgos*, 1574. *It is the great perfection of a* Christian *to keep himself indifferent to do what God shall reveal to him, and not to determine himself to do what he hath already revealed and taught in the Gospel.* This is the source of many other maximes of theirs, and particularly of that affirmed by a *Jesuite* named *Eusebius* in a Book Intituled, *Of the Love of Jesus and Mary*, that St. *Ignatius had more wisdome, and spiritual prudence than* St. Paul, and that *if the Apostles were now in the world they would regulate their lives according to those of the Jesuites.* He that answers for the *Jesuites*, sayes this is not true, and that these words are not in the Book which the Authors of the *Extracts* quotes, and that he understood not Latine.

The Author of the *Reply* doubts not but the words of *Eusebius* are to be found in the first Edition of his Book; as having been read there by persons of good credit, who assured him thereof, but told him at the same time, that the

Jesuites had quickly suppresst it, and dextrously substituted another very like it.

As to the Apologists reproaching the Author of the *Extract*, that he understood not Latine, the Author of the *Reply* makes this reparty, *That perhaps he had studied Grammar in the Schools of the Jesuites.* This, sayes he, was the answer of a Divinity Professor of a Religious Order, who pressing a *Jesuite* extreamly in dispute, and in the heat of his Argument slipped into a Solecism, the Jesuite who was in perplexity how to extricate himself from the ill consequences of his opinion, which the professor urged very much, would have diverted the dispute by reproaching him with having committed a fault against Grammar; I confess it, sayes the Professor, *but not against Divinity*; and the reason is clear, for I have studied Divinity in my Order, but Grammar in your Colledge.

But, our Author adds, *The Spiritual Exercises*, I have in *Latine* and *Spanish* differ as much the one from the other, as *Yea* and *No*, and 'tis not extraordinary with the *Jesuites* to make intire impressions of Books to take away those words which make against them.

Thus they did in the time of the Congregation *de Auxiliis*, making an express impression of St. *Augustine*, and cutting of what was contrary to their assertions, that *Valentia* might maintain their sentiments by the words of that

Holy

Holy Doctor, by taking from him his own, and putting into his writings words purely *Pelagian*. They were convicted of this before Pope *Clement* the 8*th*. For *Lemos* the *Dominican* having quoted St. *Augustine* in defence of a position which he maintained against the *Jesuites*, *Valentia* denied there was any such expression as *Lemos* cited in the works of St. *Augustine*; *Lemos* desired the Books might be brought, the *Jesuite* had in readiness those he had printed and falsifyed, and read the quite contrary to what *Lemos* affirmed; But the *Dominican* desired they would fetch the works of St. *Augustine* out of the Popes Library, and the Pope himself read there the passage as *Lemos* had cited it, and having thereby discovered the cheats of the *Jesuites* he said to *Valentia*: *Is it thus, you pretend to deceive the Church of God?* These words were like a thunder-bolt to strike down *Valentia*, and made him fall in a swoone before the Pope, and die two dayes after. By this it appears that they had made an intire Edition of the works of St. *Augustine* only to leave out the words cited by *Lemos*.

Their interessed and extravagant devotion under pretence of honouring the Virgin.

P. 7. What passed at *Alcala* whereof Doctor *Aquila* speaks makes it appear, that the Devo-

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tion of the *Jeſuites* to the immaculate conception of the Virgin is proportioned to their intereſts, and increaſes according to the account of the profits they draw from it in pleaſing Princes, or gathering money from the people to keep the feaſt. They have at *Alcala*, as in their other houſes, Congregations for their Schollars, and other perſons who frequent their Colledges. They aſſembled on a Saturday to make a vow to defend the purity of *Mary* in her Conception; after which they told them, now you cannot be *Dominicans*, for they make a vow quite contrary, which is quite falſe; this done, they gathered money from all them that were to make the vow (which was the principal part of the Ceremony) under pretence of the Charges they were to be at, and made ſome artificial fires which were like to burn an Image of the Conception, which ſerved as a Crown to the *Machine*. When the Congregationiſts had ſupped, the *Jeſuites* gave them in their hands a ſtandard of our Lady, and having many in company very far on their way, the ſquadron arrived between ten and eleven a clock in the evening at the Colledge of St. *Thomas D' Alcala* with fearful cryes, and a horrible buſtle mixt with ſcurrilous, foul, and unhandſome expreſſions, calling the *Dominicans* Jews, Hereticks, and enemies of the Virgin; they threw ſtones, and diſcharged piſtols againſt the

gates

gates and the windows, brake down the glaſs, and wearied at laſt, and hoarſe with crying, they went with their ſtandard (which they let fall more than once) to the Convents of St. *Catharine*, and the mother of God, where they play'd the like pranks.

F. *Oquete* the *Jeſuite* preached the next day, and perſwaded them to defend the Conception of the Virgin with the ſword, with the poinard, with their blood, and with fire, and that if any oppoſed them, St. *Jago &c.* which is a *Spaniſh* Oath by St. *James*, or a menace. He forgot only (which ſome ſay was done of malice) to call thoſe of old *Caſtile* to the Aſſembly, who provoked by the neglect went the night following to throw ſtones at F. *Oquetes* Chamber, exalting the Virgin, St. *Thomas* and his Doctrine: From hence proceeded the challenge between the Captains of the *Caſtellines*, and the *Navarrois*, who carried the Standard the night of the Congregationiſts triumph, of which Captains the one was killed, and died without confeſſion.

F. *Oquete* ſaid in this Sermon, that the Virgin had rather be eternally in Hell deprived of the viſion of her Son, to ſee Devils there, than to have been conceived in original ſin.

P. 114. 'Tis not out of Piety, but hatred to the *Dominicans*, and to render them odious to the people, that they teach the immaculate conception

ception of the Virgin : The Cardinal of *Lugo* a *Jesuite* in a letter to one of their Fathers at *Madrid* writes : *Your Reverence may do well to order things, so that those of the Society apply themselves diligently in your quarters to revive the Devotion of the Conception, to which they are well affected in* Spain, *to see if by this means we may divert the* Dominicans, *who press us here in the defence of* St. Augustine : *And I believe they will surmount us in the principal points* De Auxiliis, *if we oblige them not to imploy their force another way.*

Their Artifices towards vain women.

P. 247. The *Jesuites* make use of several Artifices to surprize them with whom they have to do, and especially women. They speak of nothing but magnificence and liberality to those who are vain, telling them that by these vertues they establish reputation, and cite examples to that purpose; and having puft up their hearers with such vain conceits, they represent their necessities, that they have no Ornaments in their Vestries, and some of the Fathers want shirts to shift them.

Their Artifices towards women having Children under their care.

Ibid. There are other women well affected to

to the *Jesuites*, but obliged to take care of the children they have. To these they represent the sanctity of a Religious Estate, or the advantages that attend the service of the King, and so engage the children in Armes or Monasteries, and so render themselves Masters of the Family.

Their Artifices to procure gifts from simple people: a cruel example of this kind.

Ibid. Some people are melancholique and scrupulous, and to these the Fathers do effectually represent, that all they have of good must be applyed to their salvation, and to set their Conscience at rest they must make their Wills, wherein they provide alwayes a good Legacy for themselves, and if it be possible, perswade them to make a deed of gift to the *Jesuites* instead of a Testament: As it happened at *Malaga* in 1643. where a poor man resolved to retire from all secular affairs, put intire confidence in a *Jesuite* for drawing his Will, and signed it as presented without reading or hearing it read: But was strangely surprized, when by the end of four dayes he was turned out of his house by the *Jesuites*; for thinking he subscribed a will to take effect after his death, he had signed a deed of Gift, whereby he past all his Estate to the *Jesuites* in his life time. The man

ſued them at law, but where judgement is given on what is produced in writing, tears could not prevail, and the *Jeſuites* continued in poſſeſſion of the Eſtate, and he the right owner reduced to beggary.

Purgatory according to the Jeſuites *like* Mahomets *Paradiſe full of all ſorts of ſenſual pleaſures.*

P. 22. *Eſclapes* the Licentiat who made an Extract of the wicked maximes of the *Jeſuites* in his 8*th* propoſition reproaches them with an affirmation, that it is probable, that beſides the Purgatory generally believed, there is another very pleaſant, full of flowers and ſweet ſcents, where the ſouls that are purified endure no pain of ſenſe, nor are afflicted that their entry into bliſs is deferred; ſo that this place is to them as a noble and honourable priſon. *Bellarmine* the *Jeſuite* lib. 2. de Purg. cap. 7. refuted by *Malvenda* the *Dominican* in his Book of *Paradiſe*, cap. 92. Obſerve if there be any difference between this Purgatory and *Mahomets Paradiſe*.

Doctor *Aquila* who undertakes the defence of theſe maximes of the *Jeſuites*, anſwers, That this Opinion is a revelation which venerable *Bede* delivers as true, and approves, *lib.* 5. *Hiſt. Cap.* 13, and that there are many other revelations to confirm it reported by St. *Gregory*, *Lib.* 4. *Dial. Cap.* 36. *Bellarmine* relying on his Authority,

thority, ſayes, 'Tis not improbable theſe Revelations are true, and that by conſequence there is ſuch a place as they report where ſouls are purified; *Ubi licet nulla pœna ſenſus ſit, tamen pœna damni.* If the *Jeſuites* reviled him who ſaid a Revelation delivered as true by St. *Thomas* was not improbable, we have as much reaſon to pay them in their own coyn on this occaſion. Let the wiſe judge now whether the *Jeſuites* are wronged, when we ſay they aſſert the *Paradiſe* of *Mahomet.*

The Author of the *Jeſuitique Theatre* on theſe words of *Aquila*, ſayes, it muſt be ſuppoſed the *Paradiſe* of *Mahomet* was a place feigned by that wretch, wherein were all pleaſures that men may enjoy without deſiring Divine, becauſe by his tenets beatitude conſiſts in eating and drinking, and other pleaſures of ſenſe. Let the wiſe judge whether he who dares affirm that there is a purgatory where men deſire not the viſion of God, where there is not any grief or pain, but ſweet ſcents, pleaſant and flouriſhing fields, makes any difference between this Purgatory and *Mahomets Paradiſe.* It is cauſe of aſtoniſhment that theſe Authors would corrupt the ſenſe of the Saints to Authorize their perverſe Opinions, for there is a vaſt difference between their Revelations, and the Errour which Dr. *Aquila* would introduce and defend under the title of an Opinion. The Saints ſaid no more,

but that in their prayers they ſmelled ſweet ſavors, and ſaw pleaſant fields, wherein were mens ſouls; which denotes the comforts they received from the prayers of the faithful: When parables are uſed to expreſs any matter, we muſt not ſtick at the ſhell but enucleate the meaning; as when our Saviour compares the Kingdom of Heaven to a grain of muſtardſeed, it is not to be literally underſtood, for he ſpeaks by a Metaphor. My judgement of this opinion is agreeable to that of *Suarez* concerning it, whom the *Jeſuites* ſo often call *The thrice Sage Suarez*, who ſayes, *Tom.* 4. 3. *Part. diſ.* 46. *Sect.* 1. *n.* 13. that this Opinion is contrary to the ſenſe of all Divines, the Truth, and the Holy Fathers.

F. *Gabriel de Henao* the *Jeſuite* differs little from this Opinion, when he ſayes in his *Empirology*, that there ſhall be muſique in Heaven with material inſtruments as upon Earth: Nor is F. *Lewis Henriques* far from their ſentiments, having made a Book Entituled, *The buſineſs of the Saints in Heaven*, which is not a Book ſecret and unlicenſed, but Authorized with the approbation of F. *Francis de Prado* then Provincial of *Caſtille Dat.* at *Salamanca Apr.* 28. 1631.

He proves in the 22 *Chap.* that every Saint ſhall have his particular houſe in Heaven, and Chriſt a Magnificent Palace: That there ſhall be large ſtreets and great piazza's, ſtrong houſes and

and walls to environ and defend them.

He ſayes in the 24*th Ch.* That there ſhall be a Soveraign pleaſure in kiſſing and embracing the bodies of the bleſſed, that they ſhall bathe themſelves in one anothers ſight, that there ſhall be pleaſant bathes for that purpoſe, that they ſhall ſwim like fiſhes, and ſing as melodiouſly as Nightingales.

He affirms in the 58*th Ch.* that the Angels ſhall put on Womens habits, and appear to the Saints in the dreſs of Ladies, with curles and locks, with waſtecoats and fardingales, and the richeſt linnens.

He ſayes in the 47*th Ch.* That the men and women ſhall delight themſelves in muſcarades, feaſts and ballads.

In the 27*th Ch.* That the ſtreets of *Paradiſe* ſhall be adorned with Tapeſtry, and all the Hiſtories of the world engraven in the walls by excellent ſculptors.

He tells us in the 60*th Ch.* The Angels ſhall not have particular houſes, but that it is better for them to go from one quarter to another for diverſity.

Ch. 65. That women ſhall ſing more pleaſantly than men, that the delight may be greater.

Ch. 68. That women ſhall riſe again with very long hair, and ſhall appear with ribbands and laces as they do upon earth.

In the 73*th Ch.* that married people ſhall, as in this life, kiſs one another, and the pretty mignons their children, which will be very pleaſant.

See what he ſays of the general judgement, *n.* 50. where you will find the origin of all this, and how the whole Society had then approved it, and the Provincial having afterwards allowed of it by order of the General *Mutius Vitteleſchi*, 'tis no wonder *D. Aquila* appears in its defence.

In the Indies *and at* China *they carry on their breaſts the marks of Idolatrous Sectaries, publiſhing falſly that the Pope had declared it allowable.*

P. 401. Behold another ſtory I heard of F. *John Baptiſta de Morales* the *Dominican* my friend, Miſſionary to *China*, which paſt at *Macao.*

The *Jeſuites* in the *Indies* ſerve a Nation called *Bramins*, who being of a different Sect from other Idolaters, do for diſtinction carry on their breaſts little cords enterlaced as a chain, as the particular marque of their profeſſion: The *Jeſuites* who ſerve this people, and are willing to pleaſe them (which concludes them Rich) wear theſe cords as the Idolaters, as at *China* they go in the habit of *Bonzes*, and cano-

nize

nize in their perſons the idolatry of their pariſhioners. The other orders of Religion were aſtoniſhed at the ſight, and conſulted the *Holy See* what they were to do on this occaſion, as not being able to perſwade the *Jeſuites* out of this habit: But much about the time they expected an anſwer. *Rubinos* the viſitor of the *Jeſuites* publiſhed in *Macao*, that his holineſs had declared, that it was allowable to wear the habit of thoſe *Indians*. F. *Morales* being ſhortly after at *Rome* remembred this paſſage, and inquired of the Commiſſioner of the Holy Office what judgement had been given in that point; the Father ſhewed him the ſentence pronounced, whereby it appeared that that ſort of Ornament or marque of diſtinction was prohibited as heretical, directly contrary to what the Viſitor had publiſhed.

A ſtrange vow of a Jeſuite *of quality, whom the Fathers diſmiſſed their Colledge for receiving an inheritance he had renounced, obliging him by vow to re-enter the Society when maſter of the Eſtate.*

Charles Zani Son of Count *John Zani* of *Bologne* in *Italy* entred into the Society of the *Jeſuites* in the year 1627. and before his entrance made an ample renunciation to all the Eſtate that might at any time belong to him in what

manner ſoever it ſhould be, ſpecifying expreſly, that neither he nor the Society ſhould be able to make any pretence thereto. When he had continued amongſt them eleven years, his Father and Count *Angelo* his Brother dying in that time, the Fathers of the Society perſwaded him to quit the Colledge for receiving the inheritance, and when he had done it to return thither again. To this purpoſe they deſired of the F. General *Vitteleſchi* the letters of diſmiſſion neceſſary for the occaſion which were ſent to F. *Menochius* the Provincial, but before they were given to F. *Charles Zany*, they made him vow to return into the Society with all the eſtate that ſhould belong to him, as F. *Bargellin* ſhould think fit; the form of the Vow ſigned by F. *Charles* was as followeth:

I Charles Zany *being ready to receive my letters of diſmiſſion from the Society of Jeſus which I have deſired, before they are delivered me by the Right Reverend* F. Provincial Stephen Menochius *do in his preſence voluntarily make this vow to God, whereby I oblige my ſelf in conſcience to his Divine Majeſty as ſtrictly as is poſſible, that having received my ſaid Letters of diſmiſſion, I ſhall again deſire with all inſtance the Superiors for that time being, that I may re-enter the ſaid Society as ſoon as I have ordered my affairs, for which I have deſired and received the ſaid Letters, intending and obliging my ſelf to make ſuch inſtance, and deſire of re-entring the*

the Society, and to take ſuch time as ſhall be judged moſt convenient by the Reverend F. Vincent Marie Bargellin, *as he ſhall think my affairs are ſufficiently regulated; holding my ſelf obliged in this to follow his pious judgement and his will, to exempt my ſelf from all ſcruples, and to know more aſſuredly the time and term of accompliſhing my vow to the good pleaſure of God.*

He quitted the habit of Religion *Novemb* 27. 1639. in his Countrey, as he hath teſtified by writing, ſigned with his hand; Having afterwards taken poſſeſſion of his Eſtate he changed his reſolution and came to *Rome* to procure a Diſpenſation of his vow, but could not obtain it of Pope *Innocent* the 10*th*, fell ſick of a feaver, and made his Will in favour of the Colledge of *Jeſuites* of *Boulogne* by the perſwation of theſe Fathers who attended him day and night, and ſhortly after he died.

The *Jeſuites* forthwith ſeized the Eſtate: but the vow of F. *Charles* being unhappily thwarted by a contrary ſettlement made by the Lords of *Zany*, a Suite was commenced at the *Ruota* at *Rome*. The *Jeſuites* fearing leſt in the proſecution and judgement of the cauſe, the ſtrange vow of *Charles Zany* might be publiſhed, and their inſatiable Avarice and new Artifices to invade inheritances diſcovered, obtained of Pope *Alexander* the 7*th*; a ſignature of Grace, whereby he commanded the Auditors of the *Ruota*

to determine the buſineſs by way of accord. This was accordingly done by dividing the Eſtate in queſtion into twelve parts, five whereof were aſſigned to the *Jeſuites*, and the remaining ſeven to the Lords of *Zani*, who got not the poſſeſſion but through infinite difficulties and hinderances interpoſed by theſe fathers, to the total diſſipation of almoſt all the inheritance.

A LET-

A LETTER OF *MONSIEUR* *****

to one of his Friends at *Paris*:

Wherein is seen the base Complaysance of the Jesuites *towards opulent and puissant persons, and their strange conduct concerning a Regular Abbot, whom they feared not to absolve on his death-bed, without obliging him to make restitution of his Robberies, nor reparation for his horrible scandals, but took care to interre him in their Church at* Lyons, *and to extoll him for his piety, by publick Monuments.*

Written from Grenoble, 28 Octob. 1661.

SIR,

YOu desire an Account of our journey: And 'tis fit I perform that little you desire, to give this testimony at least of my readiness to obey you in the most important occasions. We had good Weather every day since we parted from *Paris*, as if Winter had put off

off her coming, to afford us the leiſure to return home with convenience.

I need not tell you, we paſſed by *Clairvaux*, *Auberine*, *Ciſteaux*, *la Ferte*, and *Clugny*, thoſe great and vaſt Houſes, which ſtand famous Monuments of our Anceſtors piety. But 'tis matter of Lamentation, that the ſpirit of thoſe Saints who founded them, being expired almoſt as ſoon as their perſons, they have left us nothing but ſo many heaps of ſtones; and that after they were ſanctified by poverty and penitence, their reputation hath gotten their Succeſſors riches, which ſerve only to maintain in idleneſs and ſloth thoſe that enjoy them. But becauſe theſe evils are without remedy, I ſhall not inſiſt longer on them, but make a ſtep as far as *Lyons*, to tell you the ſtory of a little Conference I had there with a *Jeſuite*.

Monſieur *de M.* one of their good Friends, upon our arrivall brought us to ſee their Houſe of *Belle-Cour*: Having prayed awhile in their Church, I ſtaid to look on an Epitaph I had heard of, and hardly then finiſhed; but it being late, and my ſight ſhort, I could ſcarce read any more than theſe two words, *Piè obiit*. When I was come forth, I was glad to underſtand from the Father who accompanied us, that it was the Elogy of Monſieur the Abbot of St. *Sulpice*, and as I had known ſomething of the life of that miſerable Abbot, I endeavoured

voured to learn ſome particularities concerning his death. I told this Father, it would be much to my comfort, if it were true, that this Abbott dyed piouſly, as I had read in his Epitaph, but I ſhould be more joyfull to hear ſome particulars of his repentance.

He anſwered me very ſimply, there was no doubt but he dyed in a very good condition, for that he had been aſſiſted by their Fathers, in his laſt ſickneſs. Father, ſaid I, pray tell me how he came into this good condition? if after he had ſcandalized all the world by his Debaucheries, infamous Avarice and Impieties, he edified the Church by ſome marks of repentance, what penance did he? hath he at leaſt reſtored the vaſt ſummes whereof he robbed his Monaſtery and the poor? For you know without doubt that he enjoyed above twenty years two Benefices whereof he never gave Almes. And that to gain the greater Revenue, he let almoſt all his Monks die without receiving any: He ſpent no more in repairs than in Alms, ſo that all the Regular places of his Monaſtery are run to ruine; particularly there is neither Dormitory, Infirmiry, nor Refectory; laſtly, not ſatisfied with all the money he heaped up by ſuch extraordinary niggardlineſs, he hath cut down the beſt part of the Woods of his Monaſtery, and converted them to his uſe.

The

The Good Father assured me, the Fathers took no cognizance of all this; that his Estate passed to Monsieur his Brother, a person of Credit, and prime man of a City. I was impatient, and cryed out, Father, What Conduct, what *Aveings* are here? what, did they not represent to this Abbot, that a man of Religion cannot amass Money, without amassing for himself a treasure of wrath against the last day? Did they not tell him, the fire must devour their souls, who have been so unhappy as to hide the Gold and Silver which they had to be imployed for relieving the necessities of the members of Christ? Did they not threaten him with the dreadfull Judgements of God, who hath no compassion for Robbers and Sacrilegious persons, who dye in their sins.

Father, I know they had leisure enough to declare to him what he was obliged to do, for that he was above six months sick, and your Fathers visited him during all that time: If it be true, that they did not forget to oblige him to make restitution of his Rapines, that he might thereby at least satisfie one part of his sins, but that he notwithstanding continued obdurate. How could your Fathers give absolution to a sinner, who had given no signs of repentance, but persisted wilfully in his Crimes, in keeping to the last vast summs of money in his hands, to which he had no right? St. *Peter* hath

hath taught us, with what severity they are to be judged, who divert and retain for themselves any part of things consecrate to God. This Crime was punished by sudden death in the person of *Ananias*; and it was the Prince of the Apostles who pronounced that terrible Judgement: If your Fathers have given any hope of salvation to a person more criminal than *Ananias*, what was it but to abuse the power of Christ, in declaring that a living soul which was really dead? I confess, Father, that what opinion soever I conceived of your speculative Morality, I see now you surpass it in your practical. They who write books, and expose their thoughts to the eyes of the world, have commonly some Reserves, and dare not express their wicked opinions barefaced and naked, but clothe them with some specious probabilities of truth; which conceals at least from the eyes of the people some part of their lyes. But I perceive by this instance you trouble not your selves to disguise your detestable Maxims; that you easily dispense with the most indispensable Laws, and will do any thing to please men: By the ancient custom of Monasteries, every Fryar with whom they found money after his death, was held unworthy of Christian Buriall, and his body exposed to be devoured by Birds and by Beasts: But you, my Fathers, you have fine subtleties and devices

to

to ſave all the world, eſpecially thoſe who have money: The vaſt ſummes found with the Abbot of St. *Sulpice*, prevailed not with you to think him unworthy abſolution; and though he dyed without giving any thing to the poor, which is a ſenſible mark of his Reprobation, you were not afraid to interre his miſerable Reliques in your Church, and adorn him with publick Monuments of piety.

I begg your pardon, Father, for the liberty I take to tell you my thoughts: I ſhall add one thing more, which doubtleſs all perſons of a mean underſtanding, that ſhall here ſpeak of this ſtory, will preſently inferr: The world does you the right to take you for perſons of prudence and wiſdome, and wanting no addreſs or dexterity when your intereſt is concerned. This well-grounded perſwaſion will naturally incline them to believe, that when you give abſolution to ſinners, who have done nothing to merit it, you are well paid for it, as a thing of your gift, which you owe not in juſtice: And that you take to your ſelves at leaſt a great part of the Eſtates of thoſe wicked rich men, to whom you promiſe Paradice, without regard to Gods Word, who excludes them from thence who never repent. And certainly *M.* the Abbot of St. *Sulpice* made ill acknowledgement of the goodneſs you expreſt towards him, if he gave you not part of thoſe

Rapines

Rapines he could not carry with him to the other world, and were no longer of any uſe to him: 'Twere well then, Father, that men knew your behaviour in this affair: They may poſſibly finde ſome reaſons to excuſe you, and juſtifie the memory of your penitent. 'Tis poſſible, he hath made ſome reſtitution which turned to your advantage, and was applyed to your uſe, and may advance his ſalvation as much as if it had been made to them to whom of right it belonged: In a word, it is probable there may be reaſon ſufficient to preferr you before a Rabble of poor Folks and Monks, that are of no uſe to the World, who had right to the Money he beſtowed on you.

This Father being none of the ableſt, appeared ſufficiently perplexed at this diſcourſe, but at laſt being obliged to ſay ſomething in Juſtification of the Company, he aſſured me this Abbot had given them nothing, and that for the Enterrement and Epitaph, whereof they took care, they had received only Sixty *Lanyſes*, which was little more than what it had coſt them: All this was ſo ſimply related by the poor Father, that certainly he knew no more, ſo that I ſaid no more to him, but that I blamed them very much for doing ſo wicked a work at ſo cheap a rate.

From

From *Lyons* we went to St. *Sulpice*, where I was an Eye-witneſs of the diſorder wherein this wretched Abbot left the Monaſtery, both in its ſpiritual and temporal Concerns, and underſtood he committed enormities which ſufficiently demonſtrated he had neither Honour nor Religion: A Fryar he was, but ſeldom or never wore the habit of his Order: A Prieſt he was but never ſaid Maſs, unleſs when he was obliged to receive ſome Nunnes to profeſſion in the Houſes, that depended of him, over whom he had Juriſdiction in quality of Vicar Generall of the Order in *Savoy* and *Preſſe*, but before he went from their houſes he chaffer'd what they were to give him, and was ſo punctual and exact in making them pay, that one of the Nunnes being unable to make up the ſumme they had agreed upon, he put off his Prieſtly Ornaments, and deferred the Maſs and Ceremony to another time: Not to ſtay any longer in giving you a Catalogue of all his Diſorders, it may be ſaid in a word, that he wanted nothing to make him a compleatly wicked man. I was told upon the place, he had carryed to *Lyons* part of the moſt precious things in his poſſeſſion, having left almoſt all the reſt in a Caſtle called *Machura*: That in his ſickneſs his Brother had ſent Horſemen thither, who by force took away all from the Houſe; and

came

came after to the Abby to do the like, but that the reſiſtance the Fryars made obliged them to return without their Errand.

The report of the Countrey is, that the Inheritance his Brother is ſeized of amounts to above a hundred thouſand Livres, which may be eaſily believed, for what cannot that man amaſs who enjoyed two ſuch fat Benefices, and was at no charge? He had ſcarce any Fryars, and thoſe few he had he gave not any thing to; no ſervants, no retinue, yet had he induſtry and care ſufficient to Revell good cheap, and pay little for the moſt ſcandalous Debaucheries.

From St. *Sulpice* we went by the *Grand Chartreuſe* to *Grenoble*. But two dayes agoe Monſieur *De M.* went to the Brother and heir of the Abbot, to demand Juſtice, and repreſent to him, that it was not allowable for him to poſſeſs himſelf of, and retain by force an Eſtate that belonged to other men: But we had no ſatisfaction from this great Magiſtrate, he expreſt no repentance for the Robbery committed, but hath formed his Conſcience ſo in this matter, that 'twill be no eaſie thing to perſwade him to let goe ſuch a prey: He told us in few words, but gravely, that he had done nothing but what had been approved by twenty good Caſuiſts, whereof above half were very able *Jeſuites*: And that is *Deciſme*.

Before

Before I conclude my Letter, I will propoſe a queſtion wherein I ſhould be very glad to receive your advice. It cannot be unknown, what the conduct of the *Jeſuites* hath been in regard of this Abbot; to what degree of condeſcendence they are fallen, and how apt they are to flatter ſinners in the deſires of their hearts: But the difficulty is to finde out that which hath particularly obliged them to this behaviour, on the preſent occaſion. Is it becauſe theſe complayſant Directors have got ſuch a habit of looſe complying with all the wills of their Penitents, that it is not in their power to contradict them, and are as it were forced in ſpite of themſelves to do yet more than their Maxims permit: Is it becauſe they obſerve no rule in their practice, but to do what they liſt? Do they believe in good earneſt that ſinners they guide in this manner, or rather permit to walk in the broad way to deſtruction, may be ſaved? and that men need not any more ſeek the narrow Path? Have they not had greater regard to the Authority of the Living, than the Salvation of the Dead Brother? And ſince they have been capable of approving the unjuſt Uſurpation he made of the Eſtate left by his Brother, is it not probable they are capable of demanding his favour to ſerve their turn on very ill Accounts? When we meet at *Paris*, we may diſcourſe

diſcourſe of this Affair more at large, and then if you be not ſatisfied with my word, I ſhall produce you unqueſtionable witneſſes. *M.* the preſent Abbot of St. *Sulpice* is fully informed of all I have told you: *M.* his Unkle will confirm the ſame, and alſo his Father, whom the *RR. FF.* cannot ſuſpect of partiality againſt them, for that he is their particular Friend.

FINIS.

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